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CORNELL UNIVERSITY STUDIES IN ROMANCE
LANGUAGES AND LITERATURE

VOLUME I

LIBER DE MIRACULIS MARIAE

EDITED BY

T. F. CRANE

LIBER DE MIRACULIS

SANCTAE DEI GENITRICIS

MARIAE.

PUBLISHED AT VIENNA, IN 1731

BY

BERNARD PEZ, O. S. B.

REPRINTED FOR THE FIRST TIME

BY

THOMAS FREDERICK CRANE

Professor of the Romance Languages
and Literatures, Emeritus,
in Cornell University

WITH AN INTRODUCTION AND NOTES AND A
BIBLIOGRAPHY OF THE WRITINGS OF
T. F. CRANE

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TO THE MEMORY OF

ADOLFO MUSSAFIA

1834-1905.

Preface.

Purpose of this publication, rendered possible by the bounty of Mr. August Heckscher, is to make accessible to students of mediaeval literature the collection of Miracles of the Virgin published by Bernard Pez, a learned Benedictine, at Vienna, in 1731. For reasons, which it is not necessary to dwell on here, the book containing the life of the Venerable Agnes of Blannbekin, with the addition of the collection of the Miracles of the Virgin above mentioned, was suppressed as soon as published and has long been excessively rare. Its value for students of mediaeval literature consists in the fact that it was the point of departure for Adolfo Mussafia of Vienna in his masterly Studies on the Mediaeval Legends of the Virgin, published in the Proceedings of the Vienna Academy from 1887 to 1898. This work has long been a classic of scholarly investigation and has not only extended the boundaries of knowledge but has also aroused the interest of scholars in many lands. As will be seen later in the Introduction a certain number, some twenty-seven, of the stories in Pez, have been published in whole or in part, at various times in various places, but there has been until now no publication of the entire collection of forty-four miracles.

In view of the increasing interest in this branch of mediaeval studies as evinced by the recent publication of works like Levi's *Cinquanta Miracoli della Vergine*, Bologna, 1917, Kjellman's *La Deuxième Collection Anglo-Normande des Miracles de la Sainte Vierge*, Upsala, 1922, and Miss Tryon's *Miracles of Our Lady in Middle English Verse*, 1923, etc., it has seemed to me worth while to publish the entire collection as it appeared in 1731. I have reproduced the original as closely as possible, omitting only the accents and correcting a few obvious misprints. Considerations of economy of expense and space have led me to condense as much as possible the illustrative material which accompanies the text, and I have endeavored to avoid the repetition of previous work in this field. I have assumed that students who use this work will have access to the five parts of Mussafia's

Studien zu den Mittelalterlichen Marienlegenden, Vienna, 1887-1898, Ward and Herbert's *Catalogue of Romances in the Department of MSS. British Museum,* II, III, 1893, 1910, and A. Poncelet's *Index Miraculorum B. V. Mariae,* in *Analecta Bollandiana,* vol. XXI, 1902. In addition to his examination of a great number of manuscripts, Mussafia, in the work mentioned above, analyzes the following printed material: Vincent of Beauvais, *Speculum historiale* (Mussafia, II, 50-55), Caes. Heisterbach, *Dial. Mirac.* (Muss. II, 57-59; see *Analecta Boll.* XXI, p. 47) Thomas Cantimpratensis, *Apiarium* (Muss. II, 60-61), *Legenda Aurea* (Muss. II, 62-64) Wright's *Latin Stories* (Muss. II, 65-67), Gil de Zamora, *Liber Mariae* (Muss. III, 26-35), Etienne de Bourbon, *De Septem Donis* (Muss. III, 36-39), Johannes Gobius, *Scala Celi* (Muss. III, 39-44), Etienne de Besançon, *Alphabetum Narrationum* (Muss. III, 44-45), Johannes Herolt, *Promptuarium Exemp. Mirac. B. V. M.* (Muss. III, 45-52), and *Promptuarium Exemp.* (Muss. III, 52-53).*

Poncelet's *Index* is theoretically devoted to miracles of the Virgin of the VI-XV centuries written in Latin. As a matter of fact he registers among his 1783 references many in French, etc. He also enters all the references of Mussafia, and Ward and Herbert.

With the three above mentioned works, the student can, with little labor, make his own comparative notes. I have, therefore, made my own notes, in principle, references to sources of information, with the addition of such material as has been published since the above named works. In my edition of the *Miracles of the Virgin* in a MS. of Cornell University Library,

*A large amount of illustrative material may also be found in: *Miracles de Nostre Dame* collected by Jean Mielot. With Text, Introduction, and annotated Analysis by George F. Warner. London, 1885, The Roxburghe Club; and in *Cantigas de Santa Maria de Don Alfonso el Sabio,* published by the Royal Spanish Academy, Madrid, 1889, two volumes. The first volume, pp. III-CXXVIII, contains extensive comparative notes by Monaci, D'Ancona, Mussafia and Braga. As some thirty-four of the Pez stories are contained in the works just mentioned it will be seen how indispensable they are to students and how unnecessary it is to duplicate their references. The second work is more valuable than the first and more accessible, although a small edition, without the plates, of the Roxburghe volume was printed for the public.

printed in the *Romanic Review*, vol. II, 1911, pp. 235-279, I adopted another method and printed my material at length. As ten of these miracles are in Pez I can refer the student to my article for a fuller treatment of the subject.

For the present work, then, I intend to give the references in Mussafia, Ward and Herbert, as these works are not indexed. For Poncelet's *Index* I shall mention the first entry only as cross references are given from that. Finally, I shall mention the material that is later than the above mentioned works or has been overlooked by them.

I had nearly completed my work when the first and second numbers of the forty-second volume of the *Analecta Bollandiana*, Brussels and Paris, 1924, fell into my hands with an admirable article, pp. 21-68, by Louis Villecourt on "Les collections arabes des miracles de la Sainte Vierge." The arrangement of the material is faultless and deserves the grateful appreciation of scholars in this field. The learned author has, naturally, overlooked some recent works, but the amount of new material, especially oriental, is great. The article contains bibliography and comparative notes. The texts will probably follow in the next number. I cite the article by the author's name: Villecourt.

I cannot omit mention of those who have aided me in this work by their advice and help in reading proof and preparing copy. I am especially indebted to Professor G. L. Hamilton, professor of Romance Languages and curator of the Italian Collection; Professor Halldor Hermannsson, professor of Scandinavian Languages and curator of the Icelandic Collection; Professor C. S. Northup, professor of English; Mr. E. R. B. Willis, assistant librarian; Mr. Woodford Patterson, secretary of the University; Miss E. S. Ingersoll, supervisor order division, University Library; and Miss F. M. Outterson, editor University Publications, who has been of the greatest service in the preparation of copy for the printer.

I wish also to express my grateful appreciation of the kindness of the Harvard University Library in loaning to me Pez and Suttner, *Die Garelli*, Vienna, 1885.

I am permitted to say a few personal words in regard to this

edition of Pez. I learned of the copy in the Harvard Library six years ago and then began the collection of my illustrative material. It was impossible to find a publisher and the work was laid aside. This year (1924) by the bounty of Mr. August Heckscher it has been possible for me to complete my labor and to publish my work practically on my eightieth birthday (July 12th). My friends have felt that some record of my scholarly activity during my long life would be appropriate and have urged me to add a Bibliography of my published works. This is, after all, not foreign to the rest of the work, for it shows the editor's labors in kindred fields and may be useful to students casting about for topics of study. It is also valuable for the history of American scholarship, for it must be remembered that when I began my career there were in this country no philological societies or journals and *The Nation*, under the enlightened management of Mr. E. L. Godkin and Mr. W. P. Garrison was almost the only medium for making known to American scholars the works of their *confrères* abroad.

I trust also that the record will be of encouragement to younger scholars and show that in spite of the administrative duties which claim, perhaps unfortunately, so much time from American college teachers, it is possible to continue productive work. Twice I was acting president of Cornell University and for thirteen years dean of the college of Arts and Sciences and of the University. I may also call attention to the fact that I was retired by the Carnegie Foundation in 1909. The Bibliography will show that the Foundation may also be for the encouragement of scholarly activity after retirement. At any rate, I wish to express my gratitude to the memory of Mr. Andrew Carnegie, and to Mr. August Heckscher, who is still living and continuing his generous benefactions.

T. F. CRANE.

Cornell University,
Ithaca, N. Y., July 12, 1924.

Introduction.

In 1731 Bernard Pez[1], a learned Benedictine, librarian of the monastery at Melk, published at Vienna a life of Saint Agnes Blannbekin, a béguine nun who died at Vienna in 1315, composed at the beginning of the XIVth century by her confessor, a monk of the Franciscan monastery[2] in the above mentioned city. In the same volume with this Life, which fills three hundred pages, the editor printed a collection of Miracles of the Virgin, occupying one hundred and forty-one pages; ascribed by Pez to a certain Poto or Boto, a priest and monk of Prüfening (now Priefling) near Ratisbon, who flourished about 1152.

As soon as the work appeared it was confiscated[3], in spite of the formal approval of the ecclesiastical authorities printed on page 19. It is not necessary for my purposes to go into the question of the reasons for the suppression of this work. It is enough to say here that the book became very rare and for a time it was supposed that the only copy which had escaped destruction was to be found in the Imperial Library at Vienna. This is a mistake and several copies are in various libraries of Europe, and one in the library of Harvard University, which I have used for this work and for the loan of which I am indebted to that great and liberal library.

The book of Pez remained in obscurity until 1846 when Franz Pfeiffer, the distinguished Germanist, in his *Marienlegenden*, Stuttgart 1846, referred to Pez as containing the Latin sources of some of his legends, and printed in an appendix eight of the miracles in Pez (2, 3, 6, 9, 16, 28, 31, and 43).

A few years later Joseph Chmel[4], the famous Austrian historian, presented to the Imperial Academy of Vienna a paper, number 3 of brief historical communications (*Sitzungsberichte der philos-hist. Classe*, Jan. 17, 1849, printed in *Sitzungsberichte der Phil.-hist. Classe der kais. Akad. der Wiss.* 2ter Bd. Jahrg. 1849, pp. 46-102). Chmel gives a brief history of the work and a full analysis of its contents with copious extracts. So far as the Life of Saint Agnes is concerned Chmel's article leaves noth-

ing to be desired. He was, however, not greatly interested in the *Liber de Miraculis*, to which he devotes only three pages mostly concerning one of the least edifying of Pez's stories, the 36th, "De quadam Abbatissa", from which he gives a short extract. He does not discuss the authorship of the volume and mentions briefly the correspondence of Pez with Garelli, the librarian of the Imperial Library of Vienna, on the subject of the suppression of the book[5].

In spite of the growing interest in the mediaeval collections of miracles of the Virgin, especially in collections in the vernacular, such as Jean Le Marchant, *Miracles de N. D. de Chartres*, 1855, Gautier de Coincy, *Les Miracles de la Sainte Vierge*, 1857, Jean Mielot, *Miracles de Nostre Dame*, 1885, Neuhaus's edition of Adgar, 1886, *Cantigas de Santa Maria* by Alfonso el Sabio, 1889, etc., nothing was done to rescue Pez from oblivion until Adolfo Mussafia[6], professor of the Romanic languages in the University of Vienna and member of the Imperial Academy of Sciences, published in the *Sitzungsberichte, Phil.-hist. Classe*, 1887-1898, a series of five papers, *Studien zu den mittelalterlichen Marienlegenden*, the object of which was to examine the mediaeval collections of miracles of the Virgin and discover, if possible, their sources and mutual relations.

Mussafia was led to his undertaking by his interest in the collection of miracles of the Virgin in the vernacular. He says, *op. cit.* IV, 12, "Ich gehe nun endlich zu den metrischen Fassungen in den Vulgärsprachen—dem eigentlichen Zwecke dieser meiner immer grössere Proportionen annehmenden Arbeit—über und mache den Anfang mit den altfranzösischen. Vor allen sollen jene zwei der anglonormännischen Literatur angehörigen Sammlungen besprochen werden, welche von mir bereits gelegentlich erwähnt wurden: Adgar's Werk und das in der Hs. des Britischen Museums Roy. 20, B. XIV, enthaltene Legendarium."

A very careful and useful analysis of Mussafia's *Studien* is given by H. L. D. Ward in his *Catalogue of Romances in the Department of Manuscripts in the British Museum*, London, 1893, vol. II, pp. 586-594. Ward used the separate reprints of

the first four papers. The fifth was not presented to the Academy until 1898, five years after the publication of the second volume of the Catalogue above mentioned. I do not know whether No. 5 has been reprinted separately, but it may be found in the *Sitzungsberichte*, vol. 139 (1898), VIII, pp. 74. Briefer analyses of Mussafia's conclusions may be found in E. Levi's *Il Libro dei cinquanta Miracoli della Vergine*, Bologna, 1917, pp. xxi ff., and in H. Kjellman, *La deuxiéme collection anglonormande des miracles de la Sainte Vierge*, Paris and Upsala, 1922, pp. xi-xii.

In order to leave the way clear for the first three parts of Mussafia's *Studien*, I would say that Nos. 4 and 5 consist chiefly in an analysis of the Adgar material contained in the Egerton MS. 612, and the second Norman version in Royal 20, B. 14, and in an analysis of the MS. Fr. 818. Since the publication of Nos. 4 and 5 the Adgar material has been printed *in extenso* by C. Neuhaus in *Altfranzösische Bibliothek*. Neunter Band, *Adgar's Marienlegenden*, Heilbronn, 1886, and the Latin sources in the *Quellen* and *Vorlagen* so frequently cited in my notes. The MS. Fr. 818 has been published recently in the work of Kjellman cited above.

To return now to Mussafia's *Studien I-III*. It is my purpose to confine myself as closely as possible to Pez and not to enter here on the long and complicated story of the rise of the individual miracles of the Virgin and their union in the great mediaeval collections. The student who wishes to approach this subject will find his way pointed out in the admirable articles by Professor Karl Benrath: *Zur Geschichte der Marienverehrung* in *Theologische Studien und Kritiken*, Gotha, 1886, pp. 7-94; 197-267.

Mussafia begins his examination of the various collections of legends of the Virgin with these words (*Studien*, I, pp. 22-23) "I begin with a collection, which, it is true, is not the oldest, but because it has been previously somewhat known, deserves to be mentioned first. It exists in many manuscripts, mostly in German monastic libraries, or derived from them, and was printed in the eighteenth century by Bernard Pez from a manuscript of

Heiligenkreuz in Lower Austria[7]. The book was suppressed as soon as it appeared, so that few copies have reached us. Pez ascribed the collection to Potho or Botho of Priefling near Ratisbon, because at the conclusion of chapter 37, in which a vision is narrated, occur the words: Ego scilicet Boto, qui hanc visionem jam senex de S. Maria vidi et quasi de alieno scripsi, plura de ipsa matre misericordiae et de ejus beneficiis quae ante annos quadraginta cerca me gerebantur, referre dignum duxi. The correctness of Pez's assumption will be discussed at a later opportunity and, to say it at once, denied. It is sufficient to remark here that of all the manuscripts known to me of the collection, not a single one contains the chapter in question, and consequently according to all probability this is to be considered as an addition peculiar to the Heiligenkreuz MS. Hence I shall designate the collection not by the name of the supposed author, as is usually done, but by that of the editor, Pez."

The first three numbers of the *Studien* are devoted to a comparison of Pez with the other collections in order to trace their growth and method of formation. Mussafia gives his conclusions in *Studien*, III, pp. 53-63, brief abstracts of which by later writers have been mentioned above.

We have already seen that Mussafia anticipated a fuller discussion of the authorship of the MS. by saying that the ascription to Potho or Botho would be denied. This fuller discussion is found in *Studien*, III, pp. 54-55, but has been superseded by the fully documented article by J. A. Endres, *Boto von Prüfening und seine schriftstellerische Thätigkeit* in *Neues Archiv der Gesellschaft für ältere deutsche Geschichtskunde*, vol. XXX (1905), pp. 605-646. Pez supposed that the entire book of Miracles which he edited was composed by Potho. Mussafia, on the other hand, believed that the 37th chapter, containing the vision of Potho, was an addition to the original work since it is found in one manuscript only. Endres draws the same conclusion and says at the end of his article, p. 644: "Liber de mirac. s. Mariae cap. xxxvii, Der Vollständigkeit halber muss unter den späten litterarischen Erzeugnissen Both's noch dieser Zusatz zu dem Lib. de mirac. genannt werden."

A large part of the first three *Studien* is devoted to a comparison of the various collections of Miracles of the Virgin with each other with a view of ascertaining, if possible, the relations of these collections and the mode of formation and development of large groups or entire collections. Mussafia regards as the oldest (XIth century) group or collection the seventeen legends which, beginning with Hildefonsus and ending with Murieldis, he designates HM. The editor of this group is thus far unknown, and his sources have not yet been fully discovered. This small group, says Mussafia (III, 56), because it is the oldest, has been widely diffused; most collections know it either in unchanged or modified order. In the latter case some at least of the first numbers remain together and find their place at the head of the collection in question. Hence it follows that most collections begin with Hildefonsus. In the collections in the vernacular also is reflected the popularity of HM, many contain it completely, others overlook the less important stories, but after all those which form their contents incited to poetical reproduction. A glance at the Table of Correspondence between Pez and the Principal Printed Collections of Miracles contained in the present work will show this clearly[9]. The contents of this group (as well as of TS) will be considered later in this Introduction.

The second oldest collection (also of the XIth century) is the small group of four legends: Jew Boy, Theophilus, Basilius, and Delivery in the Sea. The unknown editor to give these legends an organic relation brought each of them into connection with one of the four elements. This small work enjoyed much less popularity than HM; the later collections, which partly accepted all four miracles, partly, individual ones, used or edited other versions of Theophilus, Basilius, and Jew Boy; only Delivery in the Sea was borrowed from the Four Elements and so carelessly that the incomprehensible reference to the Water was retained in the introductory words. Theophilus and Basilius are not contained in Pez, but Delivery in the Sea and Jew Boy are (22, 31), with reference to the Elements in the former story, and a different version of the latter.

More difficult is the relation of Pez to Mussafia's third oldest

group, designated as T (oledo) S (amstag), which appears as first part of the third book of the three MSS. Cleopatra C. X. (analyzed in Ward, II, pp. 600-618), Toulouse 482, and Oxford Balliol 240 (the two latter analyzed in Mussafia II, 17 and 29). The Oxford MS. has recently been reprinted in part by Kjellman, *op. cit.*, as the source of the second Anglo-normand collection of Miracles of the Virgin. Mussafia, III, 58, states that Pez[2] was developed out of TS by the omission of individual legends and the addition of a larger number of new ones. Mussafia prints two tables (I. 18, III, 59) to show the relation of the second part of Pez to the body of legends designated TS[8]. The second table contains Mussafia's attempted reconstruction of the original TS. I may say here at once that the difference between TS and Original TS is that the former does not contain Jew Boy and Samstag stands before Leuricus. Jew Boy is in Book I, 1, see Ward II, 601 (1), Mussafia, *Studien*, II, 17 (1). It is 31 in Pez. Of the seventeen legends in TS, i. e. Cleopatra C. 10, Book III, first part, Pez contains nine, i. e. 18 (Viviers, Foot restored), 20 (Lydda), 21 (Gethsemane), 23 (Devil in Beast Shapes), 29 (Complines), 30 (Milk), 32 (Eulalia), 38 (Leuricus), 42 (Saturday). Of the eighteen legends in Original TS, Pez contains the above mentioned nine, and the additional legend Jew Boy, Pez 31.

In spite of Mussafia's painstaking investigation he has been unable to explain satisfactorily the rise and development of the group TS. He says, III, 60: "In general it is difficult with so numerous and varying manuscripts to establish their relationship with the accuracy and certainty to be desired; one must for the present at least be satisfied with general and probable results." The home of the group HM is in Mussafia's opinion, doubtful. The collection of the Elements, arose pretty certainly on English soil, since it appears entirely as a part of the first book of a compilation which points to England by many characteristics. TS finally, which appears as a part of the third book of the same English collection, may also have arisen in England; although no conclusive ground for such an opinion exists. From its offshoots, to judge from the home of the manuscripts, we may

assume that APM as well as the intermediary manuscripts between TS and Pez are of French origin. The completed Pez wandered then to Germany and maintained there almost exclusive authority; it experienced only some individual additions at its end."

The value of Pez then consists in the fact that it contains a body of legends, HM, which obtained a wide popularity, and, as has been said above, for some reason appealed to the translators into the vernacular. Pez also contains a selection from TS which also was very widely diffused. One important channel of diffusion has been treated only casually by Mussafia. He says, *Studien* III, p. 35: "It is a matter of course that in sermons of the later time, especially in such as were preached on Lady-day (Annunciation, March 25) numerous miracles of the Virgin are contained; to search for these in printed and manuscript collections would be an uncommonly prolix and wearisome task, which for the aim we are following would afford little profit. Easier to use and hence worthy of some consideration are those writings which served as aids to the composition of sermons. Some of these together with other material contain stories, others merely stories. Even if the legendary material which such writings offer is mostly known from older works, still they have an interest of their own, because here and there legends or versions appear which in older collections are either not found at all or have not yet been pointed out." Mussafia then proceeds to examine a certain number of works written for the use of preachers. He mentions pleasantly my paper on *Mediaeval Sermon-Books and Stories* read before the American Philosophical Society at Philadelphia, March 16, 1883. The material contained in that paper was enlarged and served as the Introduction to my edition of the Exempla of Jacques de Vitry published at London in 1890 by the Folk-Lore Society, vol. XXV. A still further addition to the literature of the subject was made in another paper, *Mediaeval Sermon-Books and Stories and their study since 1883*, read before the above mentioned society, April 12, 1917. I have also reviewed at length the following works containing *exempla*: *Catalogue of Romances in the Depart-*

ment of Manuscripts in the British Museum, vol. III, by J. A. Herbert, London, 1910 (reviewed in *Modern Philology*, vol. IX, 1911, pp. 225-237); J. Klapper, *Exempla aus Handschriften des Mittelalters*, Heidelberg, 1911 (in *Modern Philology*, vol. X, 1913, pp. 301-316); *Recent Collections of Exempla (The Romanic Review*, vol. VI, 1915, pp. 219-236, reviews of J. Klapper, A. Hilka, J. T. Welter, J. Greven and G. Frenken); J. Klapper, *Erzählungen des Mittelalters*, Breslau, 1914 (in *Modern Language Notes*, vol. XXXII, 1917, pp. 26-40); E. Levi, *Il Libro dei Cinquanta Miracoli della Vergine*, Bologna, 1917 (in *Modern Language Notes*, vol. XXXIII, 1918, pp. 481-484).

While all the above named works contain valuable material for the questions of the diffusion and popularity of the legends of the Virgin, Herbert's *Catalogue* is the most precious as he analyzes a large number of MSS. which, while they do not contain complete collections of miracles of the Virgin, have preserved fragments or groups of such collections, e. g. Add. 11284 *(Speculum Laicorum)* contains 18 Mary legends; 16589 contains 25; 18364 contains 12; Arundel 506 contains 12; Harley 268 contains 4; 2316 contains 9; 2385 contains 23; Royal 12, E contains 12; Sloane 2478 contains 12; 2478 contains 12; and 4029 contains 29. It will be seen from the notes to the present work that of the forty-two stories in Pez eighteen are not in any of the collections analyzed by Herbert. These eighteen are as follows as to subject: viii, Pilgrim of St. James, xiii, Hieronymus, xiv, Stained Corporal, xv, Fire at Mont St. Michel, xvii, Murieldis, xx, Portrait of Virgin at Lydda, xxi, Gethsemane, xxii, Childbirth in the Sea, xxiv, Child restored to life, xxviii, Light on the Mast-head, xxix, Complines, xxxiv, Cambrai. Hours sung daily, xxxv, Love gained by Black Arts, xxxvii, Vision of Potho, found only in one MS. as has been seen above, xxxviii, Robe given to St. Bon, xxxix, Abbot Leofric of Chertsey, xli, Cripple cured in England, xlii, Penance left uncompleted, and xliii, Saturday. Of the Pez legends which are in Herbert's *Catalogue* a glance at my notes will show that many of them are found in several versions.

Before summing up the results of his investigations, Mussafia, III, p. 53, makes the following remarks: "We may now take a retrospective view of the Latin legends which have thus far been examined. Numerous as they appear they may yet be subjected to a winnowing process by which the material more important from a literary-historical standpoint may be reduced to very much smaller proportions. We find on one hand legends which either in the same version or in variants appear with great frequency. On the other hand such—their contents are usually, although by no means exclusively of little interest—as appear seldom, often in one MS. only. The number of the first class amounts to not much more than a hundred; these form for the most part the material worked over by the vernacular poetry.

In what way the single stories, then the collections, came into being, thus far remains unexplained. A small fraction only of the material belongs to the earlier centuries; of few narratives do we know the authors, they are almost exclusively such as appear in the more extensive works and they are taken up by the compilers of the collections usually verbatim."

Mussafia then cites Pez's collection as one in which the author (Potho or Botho) is named and proceeds, as we have seen above, to show that this ascription is incorrect.

Many interesting questions in regard to the mediaeval collections of Miracles of the Virgin have been treated incidentally by Mussafia in his *Studien*. We have seen that he was unable to solve many of them. In spite of the great resemblances between the collections and the curious preservation of certain groups like HM and TS, the compilers of the collections dealt very freely with their material, so that no two collections are exactly alike or are evident copies of an original archetype. Nor is it easy to see, aside from local legends, why certain legends should have enjoyed such great popularity. Take, for example, the story of Eppo the Thief, how he was sustained for two days on the gallows by the Virgin. When the executioners passing that way find him alive and are about to cut his throat, the Virgin interposes her hand and saves him again. The thief makes known

the miracle, is released and turns monk. The extraordinary vogue of this story may be seen from my notes to the version in the Cornell MS. (*Romanic Review*, vol. II, 1911, pp. 252-253). As I said in my notes: "Singularly enough this miracle is one of the most popular of mediaeval legends. It is found in all the great Latin collections, and there are versions in French, Spanish and German. More curious is the fact that there are Ethiopic (Budge XIII, p. 40) and Arabic (Villecourt, *Mirac.* XVIII) versions.

Another example of singular popularity is the legend of Eulalia in the TS group, No. 32 in Pez, of which there is an Arabic version (Villecourt, *Mirac.* XLII). In this legend a nun in the Saxon convent of St. Edward's at Shaftesbury was enjoined by the Virgin to say her Ave Maria more slowly.

Equally surprising are some of the legends not in Pez, as, for example, the story of Theophilus, perhaps the most popular of all the miracles of the Virgin (see my notes to the version in the Cornell MS., *Romanic Review*, II, p. 276). There is also lacking in Pez the romantic story of Beatrice the Sacristaine, which I have mentioned above in connection with the play of The Miracle.

The miracles in metrical form, Nos. 30, 35, 38 (Mussafia 37) and 42 (Mussafia 41) afford materials for interesting study. I have mentioned in my Notes the materials for this study, which it was not in the scope of this work to undertake.

In conclusion I may say that the literary form of Pez is worth study also. Many of the collections of mediaeval legends, especially those made for the use of preachers, give their stories in the most condensed form, they are often the briefest anecdote to be developed at the fancy of the preacher. This is not so with Pez, where the stories are often given at considerable length, and with some literary intention[10].

Notes.

Note 1.—A brief but adequate account of Bernard Pez and his younger brother, Hieronymus, may be found in *The Catholic Encyclopedia,* New York, Robert Appleton Co., vol. xi, p. 785 (Klemens Löffler). More extensive are the notices in Dr. C. von Wurzbach's *Biographisches Lexikon des Kaisersthum Oesterreich,* Vienna, 1877, and especially the extensive article by Krones in *Allgemeine Deutsche Biographie,* vol. xxv (1887), pp. 569-575. Bernard Pez (also written Petz) was born February 22, 1683 at Ybbs (according to some at Melk) near Melk in lower Austria. His father was a well-to-do innkeeper and provided generously for the education of his two sons, the younger of whom, Hieronymus, was also born at Ybbs February 24, 1685. The destiny of the children was decided by their proximity to the great Benedictine Abbey at Melk, situated on a lofty crag overlooking the Danube, half way between Vienna and Linz. This famous monastery was founded in the eleventh century by Leopold I, margrave of Austria, who established in it regular canons of St. Augustine, who were succeeded in 1089 by Benedictine monks from the monastery of Lambac. Under the protection of Leopold IV, the Pious, the abbey flourished and extended its jurisdiction. The new church was constructed and dedicated in 1118 to St. Peter and St. Paul. In the XVth century monastic observance had relaxed but a reform took place and the Congregation of Melk was formed by a union of several monasteries. Three views of the splendid abbey and its commanding situation may be found in the *Enciclopedia universal ilustrada Europeo-Americana,* Barcelona, 1907 and following years. The same encyclopaedia under "Melicense" gives a detailed account of the important religious history of Melk.

Bernard and his brother were enabled by their father's bounty and after his death, while the children were still young, by their mother's self sacrificing efforts, to continue their education at Melk and Vienna. Bernard (as did his brother later) determined to enter the Church. He had devoted himself to the study of the classics and taught them for some time in the monastic school of Melk. In 1704 he entered the university of Vienna to study theology and in 1708 was ordained priest and a few years later in 1713 became librarian at Melk. His interests were scholarly and historical and he imbued his brother with his own fondness for research. Together they visited in 1715-17 the Austrian, Bavarian and Swabian monasteries and examined their archives. In 1716 he published a plan for a universal Benedictine library, in which all the authors of the order and their works should be catalogued and reviewed. This proposed monumental work, *Bibliotheca Benedictina Generalis,* was never completed, but the "Conspectus" may be seen in Ziegelbauer's *Historia rei literariae ordinis S. Benedicti,* Augsburg, 1754, vol. IV, p. 695, which important work was able to make use of Pez's unpublished material. I may say here that the work just mentioned contains, of course, a detailed life of Pez and a full bibliography of his writings.

In 1725 Bernard Pez was invited by Count Philipp Ludwig Wenzel Sinzendorf (1671-1742), imperial chancellor, to accompany him on a diplomatic mission to France. Pez was thus able to spend several months at Paris and to make the acquaintance of the great scholars of the Congregation of St. Maur, who had been the models for his own work. The most important of his many writings is the work cited in my notes to Chap. xxxvii of the Miracles. Bernard continued his historical labors until his death at Melk on the 27th of March, 1733. His brother Hieronymus survived him for nearly thirty years, dying at Melk the 14th of October, 1762. The brothers enjoyed a

justly deserved reputation as scholars and collected for the use of future generations a mass of historical materials which would otherwise have perished.

Note 2.—Nothing is known about St. Agnes of Blannbekin except what is contained in the Life published by Pez. The author is unknown and Potthast, *Wegweiser durch die Geschichtswerke des Europäischen Mittelalters bis 1500,* Berlin, 1896, vol. II, p. 1144, seems to suggest that Pez himself was the author. None of the authorities cited by Potthast among the *Erläuterungsschriften* throw any light on the subject. Nothing of importance is to be found in U. Chevalier, *Répertoire des sources historiques du moyen âge, nouvelle édition,* Paris, 1905, vol. I, col. 70, which repeats Potthast's titles with one or two additional ones of no value. The only article of importance in regard to the life of St. Agnes is to be found in the paper read before the Imperial Academy of Vienna, Philosophical-historical Class, at the session of January 17, 1849, and printed in the *Sitzungsberichte,* 1849, vol. II, pp. 46-102, by Joseph Chmel (1798-1858), the distinguished historian. He says by way of introduction, p. 48, "This book is a companion work to the Acta Venerabilis Wilburgis Reclusa and Canonica of St. Florian, which Pez had edited fifteen years earlier. Pez first became acquainted with the work in question in the monastery of Neresheim while he was accompanying Count Sinzendorf to the Congress of Soissons. On their return Pez had an opportunity to visit various libraries and was permitted to take with him the manuscript containing the life of St. Agnes. As Pez was busy with more important matters he was aided by Father Leopold Wydemann, vicar of the Carthusian monastery at Gaming in Lower Austria, who made a copy of the manuscript and added some notes. Agnes Blannbekin lived as béguine in the Franciscan convent of the Holy Cross in Vienna, but Pez found no trace of grave or any other notice, not even in the Necrology published by H. Pez. The Life and Revelations were written candidly by her confessor: Sanctus quidam Frater Minor e conventu S. Crucis." Chmel gives a careful and extensive analysis of this rare book and his article is ample for the study of this work. He is, however, little interested in the *Liber de Miraculis,* to which he devotes only two pages, mostly taken up by an extract from the least edifying of the Miracles, Chap. xxxvi, De quadam Abbatissa.

Note 3.—Some details in regard to the suppression of Pez's work are given by Freiherr von Suttner in his book, *Die Garelli, Ein Beitrag zur Culturgeschichte des XVI und XVIII Jahrhunderts,* Vienna, 1885. The Garelli were an old Bolognese family, one of whom, John Baptist Garelli, became court-physician to the Emperor Leopold I and to the Empress Maria Eleonora. He was physician in ordinary to three emperors: Leopold I, Joseph I, and Charles VI, as well as to two empresses: Maria Eleonora and Amalie Wilhelmine. He died Dec. 15, 1732, at the age of eighty-five.

His son, Pius Nicolaus, was born in Bologna, Sept. 10, 1675 and followed his father's profession which he studied at Bologna. He became court-physician to Leopold I in 1705, and to his son Archduke Charles III, king of Spain, whom Garelli accompanied on his travels to enforce his claim to the Spanish throne. Charles succeeded his brother Joseph I, and Garelli enjoyed his favor which increased from year to year.

In 1723 the emperor named him Prefect of the Imperial Court Library at Vienna. It was due to Gerelli's efforts that the new library was built in 1723-35. Garelli was helpful in aiding scholars to publish their works, among whom were Muratori, Scipio Maffei, etc. He was also on friendly and intimate terms with Bernard Pez, the learned librarian of the Benedictine abbey of Melk. Notwithstanding this friendship he was instrumental in the suppression of Pez's Life of St. Agnes as soon as it appeared in 1731. When

one considers that Pez had received the ecclesiastical approval of his superior, Berthold of Melk, and when one regards the time in which the confiscation took place, it can be seen that Garelli must have had great influence with the emperor. Suttner remarks that only the assurance of an extraordinary confidence on the part of the emperor could have given him the courage to submit to the monarch a measure against the clergy unheard of at that time and to procure his approval of it.

It is an interesting fact that the two persons most responsible for the suppression of the book were Pez's intimate friends and patrons. I refer to Garelli and Sinzendorf, whose name will appear again later in connection with this matter.

The consequence of the confiscation of the book was that Pez, who had been on friendly terms with Garelli no longer dared to visit or write to him, until Garelli gave him occasion to write on June 4, 1731. This letter is in *Hadriani Pontii Epistola ad Amicum,* which I know only from Suttner's work. In this letter Pez writes that for a long time he has received no letter from Garelli, and feared he had offended his most distinguished patron. He had delayed writing again until he had sounded a common friend on Garelli's frame of mind, and discovered his own fault. Just then he was informed that Garelli himself wondered why Pez had not called on him. "I at once returned to life" ("Revixi illico"), he writes, and one would have believed that he would have instantly hastened to Garelli, but he evidently had a guilty conscience and preferred to write the above mentioned letter to him.

Finally Pez, after renewed assurances of his sincere attachment, comes to his subject and goes on with his letter. The edition of the life of the Venerable Agnes, and of the book by Potho on the miracles of the holy Mother of God, has plunged him into the most painful embarrassment because both works were confiscated ("confixum") in Vienna. Pez excuses himself on the ground that the *Acta Sanctorum* refer to the *Praeputium,* and in regard to the "Abbess" (Pez, Chap. 36), the story was often printed in Italy and Belgium and can be read in Vincent of Beauvais, *Speculum historiale,* vi, 87, and elsewhere. Pez concludes with these words: "May you, honor of scholars, explain to friends, and if it is permitted, convey even to our illustrious and chaste monarch, that I have published nothing without the example of the most eminent theologians. By this kindly act you will revive my Muse and cause me to win again the favor of the most eminent sovereign, without which we are nothing."

Garelli answered, and under the date of June 13, 1731, wrote to Pez the prolix letter mentioned above and also contained in the work of Hadrian Pontus: "Epistula responsoria Dom. Garelli ad R. P. Pezium editorem Vitae Blannbeckin." Suttner, pp. 53-56, gives in German the substance of Garelli's letter. "It is important, he says, for you to know that after Count Sinzendorf, I was by chance the first whom the publication precisely in our day of these two works from old manuscripts displeased, at a time when by God's grace the dense mists of ignorance and superstition were dispelled by men as learned as pious. Your book was already in everybody's hands, while I did not know of its existence, until one day Count Sinzendorf gave it to me and charged me to give him candidly my judgment on it. As the Count insisted on it I read all of it, and by my advice he gave the book to others, and namely to important and learned men, whom I shall not name here,—all judged as I did."

Garelli then refutes Pez's argument from the example of the Bollandists and from the fact that the story of the Abbess was circulated in Italy and Belgium. He concludes: "Here, my Pezius, you have at last, my honest opinion! You will find my heart unchanged, if you scrutinize it, and I beg

you to do so. My advice in a few words is: Do not believe that anything human is foreign to you ("Nihil humani a te alienum puta"), regret what has happened and forget it as much as is possible."

Garelli collected on his frequent travels a large and valuable library and added it to the library he inherited from his father. He died July 21, 1739 in Vienna and was buried in the crypt of St. Stephen's. He left a large fortune in money, besides his library and collections. The fate of this library is traced by Suttner. A small part was incorporated in the Imperial Library, and part deposited in the Theresianum at Vienna. There it remained until 1784, when on account of the dissolution of the Academy, it was assigned by command of the Emperor Joseph II, to the University of Lemberg. In 1848, during the bombardment of that city most of the precious library was destroyed.

Note 4.—Joseph Chmel, the famous Austrian historian, was born at Olmütz, March 18, 1798 and died at Vienna, Nov. 26, 1858. See Wurzbach, *op. cit.,* vol. LX, Vienna, 1891.

Note 5.—There is a brief account of the suppression of Pez's book in F. H. Reusch, *Der Index der verbotenen Bücher,* Bonn, 1885, vol. II, p. 259: "Der Kaiser Carl VI liess auf Betreiben des Grafen Sinzendorf und des Bibliothekars Garelli das Buch wegen seines anstössigen Inhalts, namentlich wegen einer das Praeputium Christi betreffenden Stelle in den Revelationen der Nonne confisciren. Es steht auch in dem Wiener Index von 1765. Im Römischen Index steht dieses Buch nicht."

Note 6.—Adolfo Mussafia was born February 15, 1834 at Spalato, and died June 4, 1905 at Florence. He came to Vienna in 1853 to study medicine, but received two years later a position as tutor (*Lektor*) of Italian in the University. In 1860 his tutorship was changed to a special professorship and that in 1867 to a regular one, which he held in spite of severe illness until his retirement shortly before his death. An excellent critical notice of his works may be found in *Biographisches Jahrbuch und Deutscher Nekrolog,* Berlin, 1907, vol. X, pp. 83-85 by W. Meyer-Lübke. A more extended article largely personal, by Elise Richter, may be found in *Kritischer Jahresbericht über die Fortschritte der romanischen Philologie,* IX Bd. 1905, iv, 48-56. Finally I may mention an article by P. Meyer in the *Romania,* vol. 34, 1905, pp. 486-489. On his seventieth birthday and the anniversary of his completion of one hundred semesters of teaching in the University, his colleagues and students presented him with a "Festgabe": *Bausteine zur Romanischen Philologie. Festgabe für Adolfo Mussafia zum 15 Februar 1905.* Halle a. d. S. 1905. The handsome volume is introduced by a Bibliography of Mussafia's writings compiled by Elise Richter. This admirably arranged Bibliography extends from 1855, when Mussafia was twenty-one years old, to 1904, shortly before his death. Three hundred and thirty-six titles are registered, no regard having been paid to belletristic and political articles. When one reflects that for thirty-five years Mussafia suffered from a painful disease of the spinal cord one is amazed at his restless activity and the wide range of his interests.

Note 7.—Mussafia, *Studien,* I, pp. 30-31, mentions several other manuscripts which agree with the printed work in number (with the exception, of course, of Potho's Vision) and order of legends. The British Museum has one, MS. Additional 18346 (14th century), answering to the Heiligenkreuz MS., except that it omits Pez, Chap. 9, and the Vision of Potho. It contains in addition to Pez five articles which also occur at the end of a copy of Pez in an Austrian MS. described by Mussafia, *Studien,* I, p. 32. For a description and analysis of the British Museum MS., see Ward, *Catalogue,* II, pp. 646-649.

Note 8.—I do not understand why Mussafia omitted Pez 42 in his table, *Studien,* II, p. 18. It is probably an oversight. A curious misprint occurs in *Studien,* III, p. 59, in another table. The original TS is printed "Urspr. T5". This evident misprint is found also in the original paper in the *Sitzungsberichte,* vol. CXIX, p. 59.

Note 9.—At the end of his third Study, p. 63, Mussafia says: "By means of the material thus far collected and examined as far as possible, we are able to recognize with considerable certainty the sources of almost all the French and English miracles of the Virgin composed in verse, as well as the poetic works of Gonzalo de Berceo and King Alfonso which arose in Spain. For the German poetical versions something still remains to be cleared up. The later prose legends in the various languages are far more numerous, as they employed partly secondary sources, partly constantly new variants of the favorite theme which they had themselves created or borrowed from oral tradition, they can by no means be completely settled by the materials thus far examined." Mussafia (II, pp. 14-15) analyzes the MS. Thott 128 in the Royal Library of Copenhagen, but does not state that it, or a similar manuscript, is the source of Berceo's *Milagros de Nuestra Señora.* Five years after Mussafia's death, R. Becker published this MS. in his inaugural dissertation, *Gonzalo de Berceos Milagros und ihre Grundlagen mit einem Anhange: Mittheilungen aus der Lat. Hs. Kopenhagen Thott 128.* Strassburg, 1905. Becker arrives at the conclusion that Berceo used a manuscript closely related to the one at Copenhagen and rejects as ungrounded the other sources which have been indicated for Berceo's *Milagros.* Neither the *Legenda aurea* of Voragine, nor the *Speculum historiale* of Vincent of Beauvais, nor the collection of miracles written in French by Gautier de Coincy, nor the miracles edited by Pez—although these last closely approach those of Berceo—can be the source of the *Milagros de Nuestra Señora.*

Until recently the only accessible edition of Berceo's *Milagros* was the reprint of T. A. Sanchez's *Colección de poetas castellanos anteriores al siglo XV,* in the *Biblioteca de autores españoles,* vol. LVII, Madrid, 1864. Fortunately an excellent edition of the *Milagros de Nuestra Señora* was published in the *Clasicos Castellanos,* Madrid, *Ediciones de "La Lectura",* 1922, under the competent editorship of Professor A. G. Solalinde, at that time professor in Columbia University. In the Prologo, pp. V-XXXII, is given a careful study of Berceo and a brief but adequate account of the source of the *Milagros* with reference to Becker's *Dissertation.* The *Milagros* in Berceo not in the *Cantigas* are the V, X, XI, XII. Solalinde incorrectly includes the III. The XXV, as we shall see stands apart by itself. The *Milagros* in the Copenhagen MS. not in Berceo are: XVI, XXII, XXV and XXVI. Not in Pez are XVII, XVIII, XXIV and XXV. The XXV *Milagro* is a local legend and does not appear in any source yet discovered. Becker does not discuss it. Becker's work is especially valuable as it contains a reprint of the Copenhagen MS. Thott 128 analyzed by Mussafia II, pp. 14-15.

I may say in this connection that while many collections of Miracles of the Virgin in the vernacular have been printed, few of the great Latin collections have been made accessible to students. Neuhaus in his *Quellen* and *Lateinische Vorlagen* has printed almost entirely Cotton, Cleopatra C. x. A. Thomas has printed the Latin original of Jean le Marchant in the *Bibliothèque de l'Ecole des Chartes,* XLII (1881), pp. 508-550. Large numbers of individual tales have been printed as illustrative material for imitations in the vernacular. This was the case as far back as 1846 when Pfeiffer published his *Marienlegenden.* A number of individual stories are also thus published by Mussafia in *Studien,* IV, pp. 34 and 53, and in *Studien,* V, pp. 24, 33, 36, 38, 41, 43, 49, and 64. In Mussafia's *Ueber die von Gautier de*

Coincy benutzten Quellen, Vienna, 1894, are twenty-two such individual stories. The most important material of this class is to be found in Kjellman's *La deuxième collection Anglo-Normande,* where extensive extracts are given from the Oxford MS. Balliol 240, and other manuscript sources. Some thirty legends are given from this hitherto unprinted MS.

For many years I have collected and annotated the legends contained in the mediaeval collections of stories. As I have said above most of these are unprinted, but within the last few years several of the most interesting ones have been printed, and are mentioned on p. — of the Introduction of the present work. I would like to call attention again to Joseph Klapper's *Erzählungen des Mittelalters,* Breslau, 1914. This admirably edited collection of 212 stories appeared on the eve of the Great War and has not received the attention it deserves. In my review of Levi's Miracles of the Virgin (in *Modern Language Notes,* Nov. 1918, pp. 481-484) I called attention to the use of mediaeval stories in modern literature and music and mentioned "The Miracle" as well as Maeterlink's "Soeur Béatrice", John Davidson's "A Ballad of a Nun", and Massenet's "Le jongleur de Notre Dame". The mediaeval *exempla* are a mine of precious materials little worked as yet by any but the students of the history of mediaeval culture.

Note 10.—I have mentioned in the Preface, Introduction and Notes to Introduction, the works which I have used in the preparation of this book. I add here a few, which I have not given in full or which need some explanation:

Alemannia, Zeitschrift für Sprache, Litteratur und Volkskunde des Elsasses, Bonn, 1871-1917.

Budge, E. A. W. *Lady Meux Manuscripts,* Nos. 2-5. The Miracles of the blessed Virgin Mary. London, 1900.

Duplessis, G. *Le livre des Miracles de Notre-Dame de Chartres, écrit en vers, au XIIIe siècle,* par Jehan Le Marchant. Chartres, 1855.

Fita, F. *Cincuenta Leyendas por Gil de Zamora. Boletín de la Real Academia de la Historia.* Vol. VII, pp. 54-144, Madrid, 1885; *Treinta Leyendas por Gil de Zamora. Boletín de la Real Academia de la Historia,* Vol. XIII, pp. 187-224. Madrid, 1888. The first of these valuable articles is reprinted in the same author's *Estudios históricos,* Vol. III, Madrid, 1885.

Monachus, Johannes. *Liber de Miraculis. Sammlung mittellateinischer Texte herausgegeben von* Alfons Hilka. Heidelberg, 1913.

Neuhaus, C. *Die Quellen zu Adgars Marienlegenden.* Aschersleben, 1882. *Die lateinischen Vorlagen zu den altfranzösischen Adgar'schen Marienlegenden.* Aschersleben (circa 1886). *Adgar's Marienlagenden. Nach der Londoner Handschrift Egerton 612 zum ersten Mal vollständig herausgegeben.* Heilbronn, 1886.

Tryon, Ruth Wilson. *Miracles of Our Lady in Middle English Verse. Publications of the Modern Language Association of America.* Vol. XXXVIII, 1923, pp. 308-388.

Wolter, E. *Der Judenknabe.* Halle, 1879.

POTHONIS

Presbyteri & Monachi

Prunveningensis

Ord. S. Ben.

LIBER DE MIRACULIS SANCTAE DEI GENITRICIS MARIAE.

Prologus in Miracula

Sanctae DEI Genitricis,

semperque Virginis.

MARIAE.

(305) Ad omnipotentis DEI laudem cum saepe recitantur miracula Sanctorum, quae per eos egit divina potentia, multo magis Sanctae DEI Genitricis Mariae debent referri praeconia, quae &* sunt omni melle dulciora. Ergo ad roborandas in ejus amorem mentes fidelium, & exercitanda corda pigritantium, ea, quae fideliter narrari audivimus, largiente Domino recitare studeamus.

**Cod Mellic. E. 81 quae sunt.*

INCIPIUNT MIRACULA.

Cap. I.

De Ildefonso Episcopo Toletano.

Fuit in Toletana urbe quidam Archiepiscopus, qui vocabatur (306) Hildefonsus, religiosus valde, & bonis moribus ornatus, & inter caetera operum studia Sanctam DEI Genitricem Mariam multum diligebat, & ut poterat, omni reverentia eam honorabat, in cujus laudem *volumen insigne de ejus sanctissima Virginitate* stilo eleganti composuit, quod & eidem Sanctae DEI Genitrici complacuit, ut illi ipsum librum manu tenens appareret, & pro tali opere ei gratias referret.

Ille vero cupiens eam altius honorare constituit, ut celebraretur solemnitas ejus octavo die ante Festivitatem Dominici natalis, ita videlicet, ut si solemnitas annuntiationis Dominicae circa passionem Domini, vel resurrectionem evenerit, in praedicta die sub eadem solemnitate congrue restitui possit. Quod sibi satis videbatur justum, ut prius Sanctae DEI Genitricis ageretur festum, ex qua Dominus homo natus venit in mundum. Quae solemnitas Concilio confirmata per multarum celebratur Eccle-

siarum loca. Ergo Sancta DEI Genitrix ei rursum apparuit sedens in cathedra, prope altare posita, & vestimentum Sacerdotale, quod nos albam vocamus, attulit ei, dicens illi: *Hoc vestimentum de paradiso DEI Filii mei attuli tibi, quo vestieris in Domini, & mea solemnitate, & in hac cathedra sedebis, quando te libuerit insidere. Sed scito certissime quod praeter te nemo* (307) *in cathedra hac impune sedebit, vel hoc vestimentum valebit induere.*

Quod si quis praesumpserit, Domino judice non carebit.

His dictis Sancta Maria Virgo ab illo recessit, eique vestimentum, quod attulerat, reliquit. Quo ille valde reverenter utens, in Domini, & Matris ejus servitio quotidie crescebat in boni operis exercitio. Post haec feliciter migravit ad Dominum relinquens posteris ad honorandam DEI Genitricem pulcherrimum exemplum.

Post cujus obitum quidam Clericus, vocabulo Siagrius, jam praelibatae Urbis factus est Archiepiscopus, qui parvipendens devotionem praedecessoris sui, imo deceptus astutiis inimici in praedicta cathedra contra prohibitionem Sanctae Virginis Mariae consedit, sacrumque vestimentum induere volens dixit: *Sicuti ego homo sum, & hominem scio fuisse praedecessorem meum, quare ergo non vestiar eo, quo induebatur vestimento*, cum eodem, quo ipse functus erat, fungar Praesulatus officio? Haec dicens illo sacro vestimento se induit, sed Deo statim ulciscente praesumptionem ejus in terram eodem vestimento acrius constrictus, mortuus* cecidit.

**Cod. Mellic. cii omittit: mortuus.*

Quod videntes illi, qui aderant magno timore perterriti, sacrum (308) vestimentum, quod ille indigne acceperat, tulerunt, & in thesauro Ecclesiae, ubi hactenus servatur, reposuerunt. Sic Sancta DEI Genetrix beatum Hildefonsum honoravit, Siagrium vero pro sua praesumptione morte mulctavit, ostendens, quia quisquis eam honoraverit, gratiam DEI suamque habebit.

Cap. II.

De Sacrista cujusdam Coenobii.

In quodam coenobio erat quidam Monachus, Secretarii officio functus. Hic erat valde lubricus, & daemoniaco instinctu alioquotiens urebatur libidinis aestibus. Tamen Sanctam Dei

Genitricem non modice diligebat, & transiens sanctum ejus altare dicendo *Ave Maria gratia plena, Dominus tecum*, eam cum reverentia salutabat. Adjacebat autem ipsi Coenobio fluvius, quem praedictus Frater transibat, quando ad explendam concupiscentiam suam pergebat. Quadam ergo nocte volens ire ad scelus assuetum coram Altare, ut solitus erat, Sanctam Mariam salutavit, ac deinde Ecclesiae januas aperiens ad praedictum fluvium pervenit. Quem dum vellet transire a Diabolo impulsus
(309) in eundem cecidit, & mox demersus ibidem interiit. Cujus animam mox rapuit multitudo Daemonum, cupiens eam deferre in barathrum.

Sed pietate Domini affuerunt Angeli, si forte possent illi aliquid ferre solatii. Quibus venientibus dixerunt daemones verbis mendacibus: Ut quid huc venistis? Nihil in hac anima habetis, quoniam propter mala opera, quae fecit, jure concessa est nobis. Ad hoc valde tristes Sancti Angeli, dum non sufficienter haberent quod proferrent operis boni, ecce subito advenit Sancta DEI Genitrix, & libera autoritate dixit daemonibus illis: *Cur o nequissimi spiritus animam hanc rapuistis?* Qui responderunt: *quia invenimus consummasse vitam in operibus malis.* At contra illa: *falso sunt*, inquit, *quae profertis, Scio enim, quomodo alicubi pergens me salutando, a me licentiam accipiebat, & rediens similiter faciebat. Quod si dixeritis, quia vim facimus vobis, ecce ponemus in judicio summi regis.*

Cumque ex his altercarentur, placuit Altissimo Domino pro meritis suae Sanctissimae Matris, ut anima Fratis rediret ad corpus, quatenus poenitentiam ageret de suis reatibus. Interea advenit tempus, quo Fratres ad cantandos hymnos convocarentur.
(310) Et dum hora fieret ad pulsandum signum, surgentes aliqui ex Fratribus Secretarium praedictum quaesierunt: Et cum non invenissent, ad fluvium perexerunt, & eum jam demersum in aqua reperierunt. Cujus corpus ab aqua extrahentes mirabantur cogitantes, qua occasione hoc ei contigisset.

Cumque plura opinantes inter se sermocinarentur, ecce mirum in modum ille Frater exsurgens a morte inter eos astitit vivus, & narravit Fratribus, quae contigerant sibi, & quomodo evaserit succurrente Genitrice Dei.

Post haec non solum illud vitium, quo delectari solebat, dese-

ruit, sed etiam Domino, & Sanctae Mariae Matri ejus ferventius servivit, & in bonis actibus vitam suam consummans, in pace animam reddidit.

Cap. III.

De quodam Clerico Carnotensis Civitatis.

Quidam Clericus in Carnotensi Civitate degebat, qui levis erat moribus, & curis saeculi deditus, carnalibus defideriis etiam ultra modum subjectus: hic tamen Sanctam DEI Genitricem nimis in memoria habebat, & eam saepissimè angelica salutatione salutabat. (311) Qui dum, ut fertur, ab inimicis suis peremptus esset, scientes eum irreligiosam vitam duxisse, decreverunt eum extra cimeterium* sepeliri debere, quod etiam ita fecerunt. Nam extra atrium, non ut talem virum decebat, sepelierunt. Et dum illic per dies triginta jacuisset, Sancta Maria illius miserta, apparuit cuidam Clerico dicens ei: *cur ita injuste egistis erga meum cancellarium, ut poneretis eum extra vestrum cimeterium?* Cui interroganti, quisnam esset ille Cancellarius: *ille*, inquit Sancta Virgo, *qui ante dies triginta a vobis est tumulatus extra atrium. Nam mihi devotissime serviebat, & coram meo altari me saepissime salutabat. Citius ergo pergite, & eum de indecenti loco auferentes, in atrio reponite.*

*Cod. Mell. extra civitatem sepel.

Haec cum dixisset, vehementer admirantes tumulum ejus aperuerunt, floremque pulcherrimum in ore ejus invenerunt, & linguam ejus integram, & sanam quasi ad laudandum Dominum paratam.

Intellexerunt itaque cuncti, qui aderant, propterea hoc ei accidisse, quia DEI Genitricem ex suo ore dilexit: quod sibi valde placuit. Et relato corpore ejus ad cimeterium, cum Domini laudibus decenter eum sepelierunt. (312) Quod non solum pro illo, sed etiam pro nobis credamus hoc fecisse Sanctam DEI Genitriceum, quatenus omnes hoc audientes accendantur in Domini & ejus amorem.

Cap. IV.

Item de alio Clerico.

Alter quoque Clericus in quodam loco commorabatur, qui & ipse Deo & ejus almae Genitrici satis erat devotus: qui inter

caetera bonorum actuum studia, quibus placere eidem Genitrici curabat, hanc antiphonam in ejus honorem devota mente saepe decantabat: *Gaude Dei Genitrix Virgo immaculata. Gaude, quae gaudium ab Angelo suscepisti. Gaude, quae genuisti aeterni luminis claritatem. Gaude Mater, Gaude Sancta Dei Genitrix Virgo. Tu sola Mater innupta, te laudat omnis factura Genitricem lucis. Sis pro nobis, quae sumus, perpetua interventrix.*

In hac autem Antiphona Sanctae DEI Genitrici a Christi Ecclesia quinquies gaudium praedicatur, quia gladius enormis doloris ejus animam pertransiit, quando unigenitus Filius ejus Dominus noster Jesus Christus in cruce pro salute humani generis positus, quinque vulnera in corpore suo sustinuit, ut per
(313) eadem totius Mundi dilueret crimina, a quinque sensibus humani generis commissa. Nempe propter haec benedicta vulnera etiam a Spiritu Sancto in fine Psalmorum jam olim quinque illi versus sunt editi, in quibus undecies Dominum laudare jubemur, quatenus per hanc laudem veniam transgressionis divinae legis mereamur.

Sed ut ad narrationis ordinem redeamus, praedictus Clericus, cum languore correptus ad extrema pervenisset, coepit anxiari, & pavore nimio perturbari. Cui apparuit Sancta Maria Virgo, dixitque ei: *Cur tanto timore trepidas, qui totiens gaudium mihi annuntiasti? Ne paveas, quoniam nihil mali patieris, sed gaudii, quod mihi saepe praecinebas, modo mecum particeps eris.*

Audiens hoc ille putavit se sanitati restitutum, & dum se cum laetitia erigere vellet, anima ejus e corpore egrediens paradisi gaudia petiit, ubi, sicut ei promiserat Sancta DEI genitrix, laetabitur per aeterna saecula. Ergo pensandum est, quantum debeat mente retineri, quae sibi servientibus non desinit auxiliari.

Cap. V.

De quodam Viro Paupere.

Vir quidam pauper degebat in quadam villa, qui, cum egeret
(314) stipe quotidiana, per plura loca pergebat, & tam ex largitione bonorum Virorum, quam ex labore manuum suarum victum acquirebat. (Hic) ita Sanctam Dei Genitricem Mariam, prout poterat & sciebat, ex toto corde suo honorabat, ut etiam de eleemosynis, quae ei dabantur, pro ejus amore aliis pauperibus

saepissime largiretur. Hic ergo cum moreretur, coepit deprecari Sanctam Dei Genitricem, ut ei misereri dignaretur, & precibus suis ei felicitatem paradisi largiretur. Tunc Sancta Maria, Mater misericordiae, ei assistens dixit: *Veni, & sicut petisti, perfruaris requie paradisi.* Hanc vocem audierunt multi, qui in illa domo erant, quod & mox effectus ostendit. Denique statim anima ejus egressa a corpore perducta est ab Angelis in paradisum, & sicut ei promiserat Sancta Dei Genitrix laetatur cum justis sine fine.

Cap. VI.

Item de quodam fure.

Sicut exposuit Beatus Gregorius Papa de septem stellis Pleiadibus, quod se quidem non contingunt, & tamen lucis suae radium pariter ostendunt: Sic plures in Mundo religiosi viri diversis extiterunt temporibus, qui Domino, & ejus Sanctissimae Genitrici (315)
simili devotione in una eademque virtute placere studuerunt. Quos alii imitantes meritis multo inferiores, meritis ejusdem Sanctae Virginis saepius erepti sunt a poenis tam animae, quam corporis. Unde nulli sit onerosum, quod referimus diversis non dissimile miraculum.

Fur quidam, qui vocabatur Eppo, multotiens res alienas rapiebat, aliorumque substantiis furtim ablatis tam se, quam suos alebat. Attamen Sanctam Domini Matrem venerabatur ex corde, quam etiam, dum ad latrocinandum pergebat, exorando salutebat devotissime.

Contigit quadam die, dum quaedam furaretur, ut subito pervasus ab inimicis suis comprehenderetur. Qui dum se a reatu purgare nequiret, judicio arbitrum decretum, ut laqueo appensus vitam finiret.

Ductus est namque ad laqueum, & suspensus est absque mora.

Cumque eo suspenso jam pedes ejus in aere penderent, ecce Sancta Dei Genitrix in auxilium ei veniens per biduum, ut sibi videbatur, suis sanctis manibus sustentavit, nec aliquam laesionem pati permisit.

Illi vero, qui eum suspenderant, cum ad locum, unde paulo ante discesserant, ubi pendebat, rediissent, & vidissent eum viventem (316)

& vultu hilari quasi nihil mali patientem, putaverunt eum non plene laqueo innexum, & protinus accedentes gutter ejus, dum transfigere vellent, Sancta Virgo manus suas gutturi ejus apposuit, nec transfigi permisit. Cognoscentes vero illi eo referente, quod Sancta Maria ei auxiliaretur, valde mirati sunt, & dimiserunt eum pro amore Dei. Qui abiens factus est Monachus, qui postea quoad vixit, servivit Domino, & Sanctissimae Matri ejus.

Cap. VII.

De quodam Fratre Coloniensi.

In Monasterio S. Petri, quod est apud Coloniam Urbem, erat quidam Frater cujus vita, & mores nimis ab habitu Monachi discrepabant.

Nam leviter se agens in pluribus actibus suis, etiam filium contra propositum Monachi habebat, & faeculari actui se in multis tradiderat. Hic aliquando pro corporis salute cum Fratribns potionem accipiens, irruente languore nimis afflictus sine confessione, vel Christi Corporis sacra communione repente est defunctus. Cujus anima mox ab antiquo hoste arrepta duce-
(317) batur ad infernalia claustra. Quod cernens S. Petrus, cujus erat Monachus, accessit ad benignum Dominum, & pro anima Fratris deprecabatur.

Cui Dominus: *Ignoras Petre, quod Propheta me inspirante dixerit: Domine quis habitabit in tabernaculo tuo, aut quis requiescit in monte sancto tuo? Subjiciens: qui ingreditur sine macula, & operatur justitiam? Quomodo hic potest salvus fieri, cum neque sine macula sit ingressus, nec justitiam sit operatus?* Haec audiens Sanctus Petrus iterum Sanctos Angelos, & deinde singulos ordines sanctorum precatus est, ut orarent pro anima Fratris. Quibus singulis se deprecantibus, ea, quae supra retulimus, respondit Dominus.

Novissime venit ad Sanctam Dei Genitricem, caeterasque Sanctas Virgines, sciens illarum citissime exaudiri preces. Ob quam rem, cum surrexisset Sancta Dei Genitrix, precata suum Filium cum Sanctis Virginibus statim assurrexit eis Christus. & dixit suae Sanctae Matri, caeterisque Virginibus: *Quid a me poscis*

dulcissima Mater cum meis charissimis sororibus? Cui cum Sancta Virgo respondisset, quod pro anima Fratris pulsaret, Salvator Mundi ait illi: *Licet per Prophetam dixerim neminem posse in meo tabernaculo habitare, nisi qui sine macula ingreditur & operatur justitiam: tamen quia tibi placet, ut indulgentiam consequatur, concedo, ut anima ejus ad corpus revertatur, ut de* (318) *malis actibus paenitentiam agat, & sic demum requie perfruatur.*

Haec ut S. Dei Genitrix S. Petro innotuit, confestim S. Petrus magna clave, quam tenebat manu, Diabolum terrens in fugam convertit, & animam Fratris, quam tenebat, eripuit. Quam duobus speciosis pueris commendavit, & ipsi nihilominus, ut reduceret ad corpus, commendaverunt eum cuidam Fratri, qui fuerat Monachus praefati monasterii.

Qui reducens eam rogavit quasi pro mercede, ut singulis diebus pro eo diceret *miserere mei Deus*, & persaepe mundaret scopis sepulchrum.

At frater ille de morte resurgens, quae sibi contigerant, vel quae viderat, narravit, & quomodo a Diaboli potestate fuisset ereptus suffragiis Sanctae DEI Genitricis, atque S. Petri Apostoli.

Sane si hoc, quod narravimus, miraculum alicui videtur incredibile, cogitet, quantum possit Sancta Dei Genitrix super omnes ordines sanctorum apud Filium suum, coeli & terrae Regem & Dominum, & deponat omne incredulitatis ambiguum.

Si vero objicit de clave Sancti Petri. qua terruit inimicum, meminerit quia incorporalia corporeis nisi per corporalia narrari (319) non possunt. Veruntamen Domino nihil est impossiblile: Cui est gloria, & benedictio in saecula saeculorum Amen.

Cap. VIII.

De quodam peregrino.

Nec hoc silere debemus, quod beatae memoriae Dominus Hugo Abbas Cluniacensis solebat narrare de quodam Fratre sui monasterii, qui dicebatur Giraldus: qui dum adhuc laicus esset, desiderabat ad Sancti Jacobi limina pergere. Paratis itaque itineri necessariis sub luce diei, qua iter aggredi debebat cum sociis, cum sua conjuge dormivit, devictus voluptate carnis.

Cumque paululum in itinere cum sociis suis processisset, antiquus eum hostis decipere cupiens, qui aliquando transfigurat se in Angelum lucis, in similitudine Sancti Jacobi Apostoli se ostendens dixit ei: Scias, quoniam pro malis operibus, quae gessisti, jam non potes salutem consequi, nisi feceris, quae dixero tibi. Abscinde ergo primum tua genitalia membra, & deinde interfice temetipsum, & ob hoc habebis a Domino praemium sempiternum.

(320) At ille putans veraciter eum esse Sanctum Jacobum, qui talia juberet, arrepto ferro membra virilia abscidit, ac postea per guttur ferrum trahens semetipsum ad mortem vulneravit. Quem jam morti proximum audientes socii ejus, & extremum jam spiritum vix trahentem, ut viderunt eum sanguine cruentatum, timentes eum fugierunt, metuentes, ne forte dicerentur vel cupiditate pecuniae, vel aliqua occasione peremisse illum.

Porro cum fuisset defunctus, rapuit animan ejus hostis antiquus, qui eum deceperat, cum suis satellitibus, ac se ita praedam cepisse non modice gavisus est. Nutu vero DOMINI dum transirent secus Ecclesiam Sancti Petri, venit eis obviam S. Jacobus assumpto secum Sancto Petro, & dixit daemoniacae cohorti: cur tulistis animam peregrini mei? Illi vero cum proferrent, quidquid mali poterant, & quod ad extremum se peremisset, dixit eis S. Jacobus Apostolus: Sciatis vere, quia non gaudebitis de illius perditione. Nam sub mei specie decepistis eum, & hoc, quod fecit, quasi mihi obediens simpliciter egit.

Quod si contra hoc reluctamini, eamus ad judicium Sanctae DEI Genitricis Mariae.

Igitur cum ante eandem Sanctam Dei Matrem venissent, &
(321) quod de hac re sibi placeret, inquirerent, ipsa Virgo Sancta plena pietate judicavit animam debere ad corpus reverti, ut de malis, quae gesserat, posset poenitendo purgari. Sic itaque meritis Sanctae Mariae Virginis, & Sancti Jacobi Apostoli anima ad corpus regreditur.

Homo itaque reviviscens invenit se sanum, & tantummodo cicatricem pro testimonio remansisse ubi guttur fuerat vulneratum.

Porro virilia membra, quae sibi dempserat, non sunt sibi restituta, praeter unum foramen parvum, per quod urinam projiciebat exigente natura. Hic denique Monachus in supradicto

Monasterio Cluniacensi factus, multis diebus supervixit devotus in servitio DEI.

Cap. IX.

De quodam Presbytero.

Sacerdos quidam erat parochiae cujusdam devote Domino serviens, ac honeste vivens, & optimis studiis praeditus, sed litterarum scientia non plene imbutus. Etenim unam tantum Missam sciebat, quam devotissime in honorem DOMINI, & sanctissimae Genitricis ejus omnibus pene diebus decantabat. Est autem Missae ipsius Introitus: *Salve sancta parens.* (322)

Ob hoc a Clericis apud Episcopum accusatus est, & eodem jubente coram adductus. Quem corripiens Episcopus interrogabat, si verum esset, quod de eo audierat? Qui respondit ei, verum esse, & se aliam Missam nec scire, nec dicere. Ad hoc Episcopus furore commotus, dicens eum seductorem hominum esse, officio Missae privavit.

Reversus vero Presbyter ad domum suam tristabatur propter Missae privationem.

Nocte autem sequenti apparuit sancta DEI Genitrix Episcopo in visione, dicens ei aliquantulum severa voce: *Ut quid ita Cancellarium meum tractasti, ut prohiberes servitium Domini & meum ab eo fieri? Pro certo ergo noveris, quia nisi citius, ut agat divinum officium sicut solet, jusseris, die tricesimo morieris.*

Hac visione tremefactus Episcopus surrexit concitus, & mittens ad Presbyterum mandavit, ut ad se veniret quantocius.

Qui dum venisset, Episcopus ad pedes ejus procidit, ut sibi indulgeret humiliter poposcit. Deinde praecepit, ut numquam alteram Missam cantaret, nisi eam, quam de Sancta Maria (323) cantare solitus erat.

Ex tunc vero Presbyterum magnifice honorabat, quem etiam pro DEI amore, & sanctae genitricis quamdiu vixit, & vestivit, & aluit. Sic Beata DEI Genitrix Sacerdotem sibi servientem ab injuria protegens, quae necessaria erant, praeberi fecit, & postea defunctum ad vitam aeternam suis meritis introduxit.

Cap. X.

De duobus Fratribus.

Erant duo Fratres in urbe Roma, quorum unus vocabatur

Petrus, admodum prudens & strenuus Ecclesiae Sancti Petri Archidiaconus, sed avarus, alter vero Stephanus, qui judex in eadem urbe constitutus saepe munera accipiendo judicium pervertebat, & aliis debita non reddendo, aliis sua auferendo multos injuste judicabat. Nam etiam tres domos Ecclesiae Sancti Laurentii, & Sanctae Agnetis hortum unum injuste habuit.

Accidit autem, ut Frater ejus Petrus moreretur, & in poenas purgatorias in suis culpis duceretur, Post paucos quoque dies defunctus est Stephanus, & ad judicium DOMINI perductus.
(324) Quem cernens Sanctus Laurentius, cui tres domos subtraxerat, quasi cum indignatione approximans ei tertio brachium ejus arctius strinxit, & non minimo dolore cruciavit.

Sancta quoque Agnes cum suis virginibus pro horto sibi subtracto faciem suam avertit ab eo. Tunc Dominus coeli & terrae, qui est judex justus, dans judicium super eum dixit: *Quoniam multotiens aliena abstulit, & munera accipiendo prave judicans veritatem vendidit, dignum est, ut loco Judae traditoris debeat poni.*

Quid plura? Sine mora impletur judicium DOMINI.

At vero Stephanus, dum adhuc viveret, valde diligebat Sanctum Projectum Episcopum & Martyrem, & singulis annis Clericos pascendo, & multas eleemosynas pauperibus erogando, honeste agebat ejus solennitatem. Dixerat ergo Sancto Projecto: *Sancte Projecte, cur non succurris Stephano, qui tam devotus extitit in tuo servitio?* Accede ergo confidenter ad misericordem & benignum Dominum, ut sua potenti pietate largiatur ei aliquod remedium.

Tunc S. Projestus primo accedens ad S. Laurentium, & ad Sanctam Agnetem, in quos ille deliquerat, precabatur, ut ei
(325) veniam darent. Illi vero pro ejus amore indulserunt.

Deinde exoravit Dominum pro eo, & cooperante Sancta DEI Genitrice Maria mox obtinuit ut anima ejus rediret ad corpus, quantenus, quod rapuerat, redderet, & de peccatis suis poenitentiam ageret vivens triginta diebus.

Interea dum duceretur idem Stephanus ad locum Judae traditoris, ut judicaverat Dominus, audivit a longe quasi voces plangentium animarum in poenis positarum, inter quas agnovit

Petrum Fratrem suum, ad quem approximans dixit: quomodo Frater in poenas istas adductus es, quem virum justum putabamus? At ille: ideo, inquit, sum huc adductus, quoniam aliquantulum fui avarus. Cui Stephanus: speras, ait, ultra consequi salutem? Cui ille: spero, inquit, quoniam etsi fui avarus, tamen bona multa erga ecclesias facere studui. Et si Dominus Apostolicus pro me Missam cantaret cum suis Cardinalibus, largiente Domino consequerer veniam, & solverer ab his, quas patior poenis. Post haec dum Stephanus Domino judicante, ut supra dictum est, in locum, ubi Judas torquebatur, qui erat quasi puteus clavis acutis circumquaque praefixus, mersus fuisset, venit jussio Omnipotentis DOMINI, ut anima ejus rediret ad (326) corpus. Reductus ergo, cum venisset ante Sanctam DEI Genitricem Virginem Mariam, jussit ei ipsa Virgo piissima, ut singulis diebus vitae suae cantaret Psalmum: *Beati immaculati.* Ergo revixit Stephanus, & quae sibi contigerant, narravit Apostolico, & his qui cum eo erant: & quae audierat a fratre suo Petro, & ostendit ei etiam brachium suum, quod constrinxerat S. Laurentius, quod mirum in modum ita lividum erat, ac si vivens in corpore hoc fuisset passus. Addidit etiam: in hoc scietis, quoniam vera sunt ista, quae refero vobis, dum me videritis ex hac vita migrare triginta diebus transactis.

His verbis fidem faciens audientibus quod injuste abstulerat, reddidit. Et exinde peracta de reatibus poenitentia tricesima Die feliciter a saeculo migravit.

Cap. XI.

De quodam rustico.

Erat quidam vir saecularis, rurali operi deditus, & aliis mundanis curis occupatus, qui dum multis pravis actibus esset intentus, etiam dum terram suam exararet, quantum poterat terrae, vicinis suis subripiebat, & metas suas transgrediens, jugeribus (327) suis terram aliorum furtim sociabat: tamen Sanctam DEI Genitricem saepius in mente habebat, & plerumque eam, sicut de quibusdam supra scripsimus, sicut sciebat, devote salutabat. Iste ergo, cum esset defunctus, convenerunt daemones animam ejus rapere confidenter.

Affuerunt etiam Angeli, qui cum proferrent pauca bona ab ipso facta, coeperunt daemones econtra proferre innumerabilia mala.

Cumque ob hoc exultantes putarent se vicisse, intulit unus ex Angelis, quod cum devotione solitus esset salutare Sanctam DEI Genitricem. Haec audientes spiritus immundi confestim relicta anima recesserunt confusi. Sicque factum est, ut illa anima erepta ab adversariorum potestate perpetuam damnationem evaderet largiente Domino per suae Sanctae Genitricis merita.

Cap. XII.

De quodam Priore.

Apud civitatem, quae vocatur Papia, in monasterio Sancti Salvatoris fuit quidam Monachus, qui erat Prior ipsius monasterii constitutus.

(328) Hic levis in eloquio erat, & pravis moribus, malisque actibus deditus erat, sed tamen, quamvis ita videretur irreligiosus, Sanctam Mariam Matrem Domini non parum diligens singulis horis laudes DOMINI Matrisque ejus canebat, & dum eas caneret semper stabat, nec ullatenus sedere volebat. Expleto denique vitae suae termino, defunctus, ac sepultus est.

Post anni vero circulum apparuit cuidam Secretario monasterii, qui vocabatur Humbertus. Is autem Humbertus, ut mos est Secretariis, ante matutinos Hymnos surrexerat quadam nocte, & lampadum lumina refovebat, stans ante altare. Et ecce, praefatus defunctus Frater coepit eum vocare aperta voce: Frater Humberte, Frater Humberte. At ille hoc audiens valde perterritus est, & ignorans, quid hoc sibi vellet, ad privatas mansiones, quae erant in domo infirmorum, quoniam viciniores erant monasterio, accurrit. Ibi quoque defunctus Frater coepit clamore: Frater Humberte, Frater Humberte.

Ille autem non ausus est ei respondere, sed ad stratum suum cum timore rediit. Et cum obdormisset, astitit ei ille Frater memoratus, & dixit ei: Quare dum te vocarem, respondere (329) noluisti? Quem ille recognoscens requisivit dicens: quomodo habes Frater? Respondit ille: Usque nunc male fui exilium passus in regione quadam. Ubi dum degerem multis tribulationibus oppressus, accidit, ut transiret per locum illum Regina

Veneranda, magni Regis potentissima, cui, dum viverem, solitus eram singulis horis angelica ferre nuntia. Quae videns me agnovit, & inde educens me secum abduxit, & in locum bonum misit. Hoc audiens ille Frater Humbertus caeteris Fratribus innotuit, quod defunctus, sicut ille referebat, per Sanctam DEI Genitricem supplicium evaserit.

Unde colligitur quantam spem evadendi totius periculi possint percipere, si qui devote dulcissimas horas tam clementissimae Dominae jugiter personantes studuerint servire. Ipse autem Humbertus, postquam hoc vidit & enarravit, inter paucos dies defunctus est.

Cap. XIII.

De quodam Clerico.

In supradicta civitate Papia fuit quidam Clericus, qui dicebatur Jeronimus, morum probitate decoratus, qui Sanctae DEI Genitrici valde studebat placere vel salutando, vel ejus horas (330)
canendo, vel etiam multis modis servitium agendo.

Accidit autem ut civitatis ejusdem Antistes obiret & Ecclesia sine rectore remaneret. Quamobrem collecti Clerici cum senioribus urbis staturerunt triduo jejunium celebrari, ut ostenderet Dominus, quem vellet Episcopum fieri. Interea S. DEI Genitrix cuidam viro sancto apparuit, eique dixit: *Vade, & dic populo, ut meum accipiant Cancellarium, & constituant sibi eum Episcopum.*

At ille, dum percontaretur, quis ejus esset Cancellarius? Respondit, hunc esse, qui vocatur Jeronimus. Quique esset in suo Dominique servitio die ac nocte strenuus. Evigilans ille narravit hoc senioribus urbis, qui requirentes ipsum Jeronimum cum magno honore fecerunt ordinari Episcopum. Sicque idem Jeronimus favente DEI Genitrice Maria Episcopali honore sublimatus, in DEI servitio & ejus Genitricis omnibus diebus vitae suae studuit servire. Et post hoc feliciter obiens ad caelestia regna migravit.

Cap. XIV.

Item de alio Clerico.

Sancti Michaelis Archangeli nomine consecrata est quaedam

(331) Ecclesia, quae Chlusa ab incolis est nominata, ubi degit multitudo Monachorum sub regula Domino servientium. Porro in regione illa habetur vinum, quod quasi sanguis valde est rubicundum, de quo vino Missam cantari consuetudo est ipsius Ecclesiae. Cavent enim de claro vino Missam cantare, ne forte negligentia contingat pro vino aquam offerre, quae plerumque decipit similitudinis specie. Illud vero vinum, quod est sanguinei coloris tantae est virtutis, ut si effundatur supra aliquod linteamen, ita ejus inficiatur colore, ut jam aboleri non queat ulla ablutione. Habentur quoque in praefata Ecclesia capsulae, intrinsecus panno lineo circumseptae, unde corporalia post Evangelium accipiuntur, dum Missa cantatur, & ea peracta ibidem reponuntur.

Erat etiam in ipsa ecclesia quidam juvenis, nomine Anshelmus. Sanctae DEI Genitricis servitio tota mente deditus. Hic, dum quadam die Missa celebraretur, functus officio servitoris, ablata corporali palla de capsula post Evangelium, ut moris erat, casu effudit vinum, de quo Missa cantari debuerat, intra capsulam, & statim linteolum, quod intrinsecus erat, ita intinctum est vino, quod, ut diximus, fieret rubei coloris, quasi esset sanguine infectum.

(332) Hoc eventu ipse juvenis valde perturbatus ignorabat quid ageret, praesertim in conventu Fratrum positus. Neque enim suppetebat hora, ut posset quocunque modo ablui, & si abluerétur, non citius posset exsiccari.

Itaque cantato *Sanctus*, ut mos est, post Praefationem Missae toto corde convertit se ad Sanctam DEI Genitricem, exorans ut, sicut ei placeret, de hac re sibi daret consolationem. Oratione vero peracta antequam Sacerdos diceret Dominicam orationem, respiciens juvenis in capsulam, vidit linteolum, quod infusione vini paulo ante colore sanguineo fuerat tinctum, ita effectum candidum, ut nulla unquam candidatrix aliqua ablutione, vel candidatione sic posset efficere fulgidum. Quod praefatus juvenis cernens gavisus est gaudio magno, & ex tunc ardentius Sanctam DEI Genitricem dilexit, totoque ei animo servivit, omnesque, quos potuit, in ejus amorem succendit. Hoc vero miraculum, dum a fratribus fuisset cognitum, cum grandi laetitia Dominum, & S. Mariam magnis laudibus, ut decet, pro tali re glorificaverunt, & ei deinceps devotius servierunt.

Cap. XV.

De Imagine S. Mariae.

Et est alia quaedam Ecclesia in honorem S. Michaelis con- (333)
stituta in monte, qui dicitur Tumba in periculo maris. In hac Monachorum multitudo sub regulari instructione famulabatur Domino. Contigit autem quodam tempore, ut succenderetur ipsa ecclesia divino judicio, fulgure de coelo in ea cadente. Erat autem ibi imago quaedam decenter ex ligno fabricata in Sanctae DEI Genitricis Mariae veneratione habens super caput suum in modum mitrae candidum velamen. Ignitur cum pervenisset ignis ad locum, ubi erat imago illa, omnia, quae circa erant, combussit, ipsam vero imaginem quasi expavescens omnino intactam reliquit, ita etiam ut velamen candidum, quod capite gestabat, odore fumi non valeret aliquatenus obscurari. Evasit etiam ab igne una scopa de pennis pavonis, quoniam erat innixa ipsi imagini.

Digna prorsus ostensio miraculi fuit, quia illius imaginem tangere non valuit, quae corpore & mente Virgo permanens carnis concupiscentiam nullatenus scivit. Sic Sancta DEI Genitrix imaginem suam, ut diximus, ab igne defendit, ostendens, quod (334)
sibi servientes ab igne liberare facillime possit.

Cap. XVI.

De quodam Clerico.

In territorio civitatis, quae dicitur Pisa, erat quidam Clericus, ecclesiae S. Cassiani Canonicus. Hic sicut de pluribus retulimus, Sanctae Virgini Mariae, Mundi Reginae servitium devota mente reddebat, horasque diei, quae tunc temporis a paucissimis dicebantur, in ejus honorem sedule decantabat. Cujus genitores cum morte interveniente ex hac luce migrassent, quoniam valde nobiles, & divites fuerant, dimiserunt ei magnam haereditatem, & praeter illum nullum alium habebant haeredem. Venientes autem ad eum amici ejus insistebant, ut rediret ad domum, quam parentes ei reliquerant, & uxorem ducens gubernaret suam familiam & haereditatem. Qui praebens ei assensum cum illis abiit, ut veniens ad possessionem patrum suorum duceret uxorem. Inter haec vero coepit segnior esse in servitio, quod solebat reddere S. Mariae.

Quadam die cum ad celebrandas nuptias conjugis, quam sibi
(335) elegerat, tenderet, in itinere devenit ad quandam ecclesiam, & recordatus servitii soliti S. Mariae, rogavit socios, ut se paululum expectarent, dicens se velle in Ecclesiam orandi gratia pergere. Cumque socii ejus admonerent eum, ut acceleraret, nequaquam inde gressum movere voluit, donec omnes horas S. Mariae coepit intenta mente cantare.

Adhuc eo in Ecclesia persistente, apparuit ei S. DEI Genitrix Virgo Maria dicens ei severa voce: O iniquissime, & stultissime! Cur me dereliquisti, cum tua amica essem, & declinasti in alterius amorem? Nunquid alteram invenisti me meliorem? Moneo te, ne dimittas me, nec me contempta conjugem ducas. His nimis ille perterritus verbis ad socios rediit, & simulans se veraciter uxorem ducere velle, ex more nuptias celebravit cum grandi gloria. Nocte vero sequenti ingressus cubiculum, quasi cum uxore pausaturus, cunctis ignorantibus clam domum egressus, tam uxorem, quam cuncta, quae habere poterat, reliquit, &, ut creditur, locum DOMINI servitio & ejus Sanctae Genitrici aptum, quaerens, quo abierit, vel quomodo vitae cursum peregerit, hactenus nullus scire potuit. Nemo tamen ambigere debet, quin ipse Sanctae Caeli Reginae sit protectus munimine usque in finem, pro
(336) qua ipsa hortante totum Mundum studuit relinquere DOMINO opitulante, cui est gloria sine fine Amen.

Cap. XVII.

De quodam milite.

Miraculum me referre non piget, minimum quidem, quantum ad grande Sanctae DEI Genitricis meritum sed tamen & magna, & minima referri miracula ad laudem ejus cumulandam nulli debet esse onerosum, quae est refugium miserorum, & recuperatio perditorum. Quaedam mulier, nomine Merieldis, cujusdam militis conjunx, vocabulo Rogerii, filii Wimundi, manens prope Fiscannum, vidit quadam nocte in somnis se portare quoddam vexillum, quod colore sanguineo erat tinctum. Hoc autem vidit, cum esset gravida pignore filii, quem postea habuit. Evigilans itaque a somno sensum perdidit continuo, & coepit aliena loqui valde mirante viro suo. Post paululum autem videbatur sibi Christianam fidem, quam hactenus habuerat, inter mamillas suas

esse, & inde denuo exire. Sic ludificabat eam Diabolus, cujus animam venari cupiebat.

Amici igitur ejus consternati magno timore pro tanto infortunio, quod videbant ei accidisse, assumentes eam duxerunt per (337) loca Sanctorum, si forte obtinerent ei sanitatis gaudium. Pernoctavit etiam in Ecclesia S. Trinitatis, in qua adorat tribus in Personis unus Deus. Sed necdum voluit ei tribuere sanitatem, quia salutis ejus donum reservatum fuerat Sanctae Reginae coeli, Beatae DEI Genitrici. Post haec benedicta est aqua, a pluribus Presbyteris multis exorcismis adjurata, multis benedictionibus roborata, in qua dum fuisset mersa, ita est de infirmitate deterior facta, ut multo magis laboraret magna insania capitis. Peracto autem anni circulo, postquam in infirmitatem deciderat, appropinquante solemnitate Purificationis Sanctae Mariae perducta est ad Ecclesiam, in hororem ipsius Sanctae DEI Genitricis MARIAE conditam, quae in medio grandis sylvae olim, ut fertur, constructa a Graecis. Dissimilis enim valde (est) aliis Ecclesiis, satis congrua ad habitandum Eremitis.

Ibi ergo cum pernoctasset in jam dicta solemnitate, meritis ejusdem Sanctae DEI Genitricis ita sana effecta est, ac si nunquam aliquid mali habuisset. Nam & sensus, quem amiserat, ex integro ei rediit, & sanitas capitis plenissime recuperata est. Unde tam ipsa quam vir ejus, & caeteri amici ejus laudem retulerunt Domino & Sanctae DEI Genitrici.

Nunc itaque, Charissimi, deprecemur piissimam Matrem Domini nostri JESU Christi, ut nobis peccatoribus tam prae- (338) clara ejus merita ex animo venerantibus dignetur obtinere criminum omnium veniam, quae in praedictis miraculis multis servis suis efficacem ostendit misericordiam. Adsit nobis ipsa in omnibus vitae nostrae periculis protectrix, omnibusque suum dulcissimum nomen invocantibus: illa, quae est Mater misericordiae, sit in hora exitus nostri festina auxiliatrix, & in die Judicii contra omnes impetus inimici potentissima defensatrix, praestante Domnino nostro Jesu Christo.

Cap. XVIII.

De quodam infirmo.

Sacrosanta S. Mariae DEI matris praeconia quae referre

pronis intentionibus non arrogantiae temeritatibus, & licentiosis praesumptionibus (proposui,) sponsa Christi Catholica suscipiat Ecclesia, per cujus misericordissima, & gloriosa patrocinia Filius suus, Dominus noster JESUS Christus, infirmorum languoribus praestat remedia.

Cum diversis gentibus, & plurimis nationibus innumerabilium locorum in urbe Vivaria gratia sanitatis recuperandae Beatae
(339) Virginis Mariae basilica frequentaret, & medela sanitatis a Christo JESU per suae Matris sancta suffragia quam pluribus impertiretur, fortuito quidam languidus & ardens uno pede ad ecclesiam praedictam advenit, qui sanitatis promerendae gratiam toto conatu mentis efflagitare cupiebat. Cumque per plurimorum dierum circulum diutius ibi moraretur, nec sui desiderii magnum quid, vel modicum impetrasset, pedem ardentem a crure separavit: quia maluit eo carere, quam omnibus vitae suae diebus in ardoris languore sic esse.

Post non multum vero temporis cum praedictus infirmus in Ecclesia Beatae Mariae semper Virginis esset, & prae tristitia lacrymaretur, lacrymans conquereretur, conquerendo piam Matrem deprecaretur, deprecando voce lacrymabili verbis subscriptis usus est: o Domina piissima, perennis Virgo Mario, cur ego solus homuncio confidens in tuo patrocinio a te Matre misericordiarum dejectus sum? Alii gratiam sanitatis promeruerunt, & ego solus abjectus sum? Heu me miserum, quae me lascivia errantem a recto tramite traxit ad devia! Doleo, doleo, quod factus sum advena a beatissima DEI Genitrice Maria protectrice misericordissima & salvatrice piissima.

(340) Cumque talia & his similia fuissent prolata, naturali deditus somno requievit. Cui sic in visione quaedam pulcherrima quasi faemina, terrenis corporibus incomparabilis, apparuit, quam confidenter credimus ipsam Salvatoris Matrem fuisse, quae leniter per cruris inferiorem partem, & ejus incisionem manum suam deducebat.

Eo deinde evigilante, pedem, quem prae dolore a cruris compage separaverat, sanitati pristinae per misericordiam DEI Matris restitutum invenit. Quo viso gratulabundus exultavit, suis incedendo pedibus Salvatorem, ejusque Matrem benedixit.

Cap. XIX.

De Conceptione Sanctae.

MARIAE.

Tempore illo, quo Divinae placuit bonitati, Anglorum gentem de malis suis corrigere, & suae servitutis officiis arctius astringere, gloriosissimo Nortmannorum Duci Wilhelmo eandem patriam debellando subegit, ejusque virtute, & industria totius Ecclesiasticae dignitatis statum in melius reformavit.

Cujus piae intentionis operibus invidens ille bonorum omnium (341) inimicus Diabolus, tum familiarium fraudibus, tum extraneorum incursibus multotiens conatus est ejus obsistere successibus. Sed Domino protegente, & timentem se Regem glorificante ad nihilum deductus est malignus.

**i. e. Dani.* Audientes autem Daci* Angliam subjectam esse Nortmannis, graviter indignati sunt, se suo quasi haereditario jure privari, arma praeparant, classem aptant, ut eos adeuntes a data sibi divinitus patria expellant. Hoc comperto rex prudentissimus Helsinum quendam religiosum Abbatem Ramisiensis Coenobii accersitum in Daciam dirigit, ut inquirat hujus rei veritatem.

At ille vir admodum sagacis ingenii strenue Regis negotium exequitur. Quo fideliter peracto Angliam reverti cupiens mare ingreditur. Et jam maximam partem maris prospero cursu transierat, tunc subito densis surgentibus undique ventis horrida tempestas coelum commovit & undas. Fatigatis ergo nautis, nec ultra obniti valentibus, fractis remis, ruptis funibus, cadentibus velis, spes salutis amittitur, nihil nisi submersionis indicium miserabiliter expectatur. Cumque de salute corporum desperati, animarum curam solummodo Creatori suo magnis clamoribus (342) commendarent & Beatam DEI Genitricem Mariam, miserorum scilicet refugium, & desperatorum Spem devote inclamarent, ecce subito conspiciunt quendam reverendi habitus virum, pontificali infula decoratum, quasi super undas stantem navi proximum. Qui advocans ad se Abbatem Helsinum, his verbis coepit compellare dicens: Vis, inquit, periculum maris evadere, & in patriam redire? Cumque ille cum fletu se id toto corde desiderare, id solum expetere responderet, tum ille: Scias, inquit, me ad te a Domina nostra Genitrice DEI Maria, quam tam dulciter incla-

masti, directum, & dictis meis si obedire volueris, sanus cum comitibus evades imminens periculum maris.

Spondet illico ille se ei in omnibus obtemperaturum, si hoc evaderet periculum. Promitte, inquit ille, Domino & mihi, quod diem Conceptionis Matris Jesu Christi solemniter annuatim celebrabis, & celebrandum praedicabis. At ille, ut erat vir prudentissimus: Et quis, inquit, dies mihi hoc festo erit celebrandus? Sexto, ait, Idus Decembris hoc festum solemnizandum tenebis. Et quo, inquit Abbas, servitio utemur in Ecclesiastico officio?
(343) Omne, inquit, servitium, quod dicitur in Nativitate ejus, dicetur & in Conceptione, excepto quod nomen Nativitatis mutabitur nomine Conceptionis. His dictis ille disparuit, & citius dictu sedata tempestate Abbas cum suis incolumis concito ventu applicuit Anglicis littoribus, & quae viderat & audierat, quibuscunque potuit, notificavit, statuitque in Ramisiensi Coenobio idem festum solemniter celebrari, & ipse, quoad vixit, devotis obsequiis celebravit.

Et nos, Fratres dilectissimi, si portum salutis volumus apprehendere, DEI Genitricis Conceptionem dignis obsequiis celebremus, ut ab ejus Filio & Ipsa digna mercede remuneremur. Qui cum &c.

Cap. XX.

De Imagine S. Mariae.

In Lidda civitate, quae proxima est civitati, quae vocatur Diospolis, est imago Sanctae DEI Genitricis, semperque Virginis Mariae, quae non est facta manu hominum, sed quasi picta super lapidem marmoreum, in figura quasi viva in carne sit, vestimenta autem ejus quasi purpurea sunt. Quae imago est in ecclesia, quam Sancti Apostoli pretio emerunt a Judaeis & a synagoga,
(344) qui in ea habitabant, & in honorem Sanctae DEI Genitricis dedicaverunt, quae est domus Episcopi. Invidentes autem Judaei, quod Sancti Apostoli de Synagoga eandem domum emerunt, & DEI templum fecissent, & Christum in ea praedicarent, venerunt ad Caesarem, qui tunc temporis praeerat, volentes pretium reddere Apostolis, & recipere ipsam domum, ut reaedificarent Synagogam.

Vocatis autem Apostolis a Caesare, ut venerunt, interrogavit eos, propter quam causam hoc fecissent, Apostoli vero respondentes dixerunt: Nos bene fecimus aedificantes domum, quam emimus in honorem Salvatoris nostri, & Sanctae Genitricis ejus. Tunc Caesar praecepit Apostolis, & Judeaeis, ut sigillarent uterque hanc domum, & observarent dies quadraginta, ut Dominus ostenderet, cujus esse deberet, Ascendentes autem Apostoli in montem Sion, ubi B. V. Maria adhuc vivens femper morabatur, rogaverunt, eam dicentes: O tu Beata Virgo, obsecra Christum Filium DEI, quem tu benignissima 'Mater secundum carnem genuisti, ut secundum suam magnam misericordiam hanc domum, quam suo nomini, & in tuo honore dedicare curavimus, ad praedicandum verbum ipsius nobis concedere dignetur. Respondens ergo Beata Virgo Petro Apostolo ait: Ite, & nolite turbari, quia ego vobiscum sum in ipsa Ecclesia in adjutorium. (345)

Transactis autem diebus quadraginta convenerunt simul Apostoli & Judaei in praedictam ecclesiam, & invenerunt signatam, ut reliquerant. Statim Beatus Petrus coepit eandem scopis mundare. Tunc unus ex Judaeis aspiciens in parietem, vidit imaginem in occidente positam respicientem contra orientem. Attentius autem considerans imaginem Judaeus dixit: vere mulier est in hac domo. Haec verba alii Judaei audientes, & ipsam imaginem respicientes dixerunt: Vere haec est ipsa Maria, DEI Genitrix. Quod audientes Judaei turbati sunt, & prae timore abierunt inde dicentes: Jam quia Maria est in hac domo, nequaquam intrare audemus.

Postea vero Julianus, qui persecutor Ecclesiae fuerat, inter caetera mala quae faciebat, praecepit Judaeis, ut venientes tollerent ipsam imaginem, & projicerent ipsam imaginem de ipso marmore, atque sibi offerre studerent. Qui abeuntes voluerunt facere, sicut eis praeceptum fuerat. Et accedentes, ut figuram separarent de marmore, ut viderunt faciem ipsius imaginis, magno timore perterriti sunt, & ea dimissa abierunt. Quae usque in hodiernum diem ibi venerabiliter perseverat.

Cap. XXI. (346)

Item de Imagine.

In Sancta Getsemana, quae est inter Hierusalem & montem

Oliveti in medio posita, ubi monumentum Beatae Mariae adest, in quo sepulta fuit, sunt columnae quatuor virides. Super unam vero de his columnis in sinistro latere posita est imago, quasi Christum, Filium DEI in manibus portans. Quae tantam habet claritatem sicut speculum, quae manibus hominum non facta, neque depicta, sed primum apparuit in ipso lapide picta, & valde ibi prae amore Sanctae Mariae veneratur.

Cap. XXII.

De quadam muliere.

Piissimae DEI Genitricis miraculo, in ipsis aëreis spiritibus patrato, nostro pro posse jam praelibato, quid in aquoso etiam elemento ipsius misericordia exercuerit, paucis aperiendum videtur. In loco qui Tumba dicitur, quaedam Ecclesia in honorem S. Michaëlis Archangeli honorifice admodum constructa est. Ille
(347) vero locus Oceano undique cinctus, ipso aestu, qui Graece *Rheuma* dicitur, nimis terribilis, & propter accessum maris *Marina* nuncupatur, & propter recessum *Ledonocus*, omnibus advenientibus, & limini Sancti Archangeli petere desiderantibus bis in die sinum praetendens: Non autem, ut caetera maria, paulatim accedens, sed praecipiti cursu cum magno fremitu ac strepitu terrificoque sonitu accurrens, saepe intercipit iter agentes, & ideo locus iste *Periculum maris* appellatur. Omnium itaque terrarum populi hunc locum in solemnitate S. Michaëlis Archangeli jugi devotione frequentant, Angelica suffragia per hoc se posse adipisci sperantes. Ea igitur festivitate ipsius Archangeli turbis ad ejus limina properantibus, ecce jam in medio arenae maris positis affuit quaedam mulier paupercula, vicino partu omnimodis gravida. Et ecce subito sonitus maris terribilis intonat, & cunctis praepeti cursu modo amentium fugientibus, solemnitate tamen peracta, ipsa miserrima mulier nihil humani auxilii habens, sola remansit, usu etiam pedum prae nimio timore, dolore, & labore destituta. Irruerant enim in eam, ut alia quaedam divina pagina narrat, dolores persubiti. Quid ageret, quo se verteret ignorabat. Clamabat ejulato magno, miserabiliter auxilium petens.
(348) Sed unusquisque se ipsum cupiens tueri, audire dissimulabat. Quod forte non casu, sed magis divina gestum constat voluntate,

quatenus ex hoc Christi bonitas, maxime etiam Genitricis ejus misericordia omnibus claresceret.

Igitur absente humano auxilio recurrit ad divinum. Dominum lacrymabili voce invocans, & ejus Genitricem, sanctumque Michaëlem Archangelum. Populus autem omnis in littore consistens manus ad Sydera tendebat, Domini, & ejus misericordissimae Matris auxilium flebiliter invocabat. Universis ergo Christi adjutorium implorantibus advenit Domina nostra Dei Genitrix semper Virgo Maria ultra omnem Angelicam & humanam naturam pia, & ut ipsi mulieri videbatur manica super eam projecta ita intactam a terrisono impetu maris reddidit, ut nec minima etiam gutta totius abyssi illius vestimenta contingeret. Ibi quasi in tutissimo habitaculo posita peperit filium, sine timore illic permanens, donec iterum mare suos fluctus in se retrahens liberum iter eundi mulieri praeberet. O mira virtus DEI! Servavit enim olim Prophetam Jonam tribus diebus & tribus noctibus in ventre ceti, istam autem mulierculam in medio aquarum reservavit per Stellam maris Mariam, magnam parentem DEI. Erant quondam aquae antiquo populo Dei pro muro a (349)
dextris, & a sinistris: huic autem pauperculae ad instar domus per Reginam coeli extiterunt in necessitatibus suis.

Refertur a quibusdam, Sanctum Michaëlem Archangelum quendam peregrinum per sublevationem aquarum liberasse a periculo maris: sed hanc mulierem Domina Mundi in ipsis fluctibus liberavit a periculo mortis. Quis tantam DEI Genitricis pietatem ennarrare sufficit? Quis tantam Reginam coeli & terrae pauperculae mulieri tam cito in necessitate tanta succurrentem non miretur? Venit itaque cum puero ad littus, quae sola in mari relicta erat, miraculi spectaculum omni populo praebens. Aestimabant autem eam in Ponto necatam.

Hic revera quilibet sapiens illam veridicam sententiam praetendere potest: *Vbi deest humanum auxilium sine dubio adest divinum.* Cerneres namque super tam mirabili facto unumquemque ultra, quam fas sit, gratulari, mirari, & quasi incognitum referri alteri. Omnes in commune piissimam misericordiam DEI Genitricis semper Virginis praedicare. Denique pergit mulier turba comitante ad Ecclesiam S. Michaëlis. Fiunt nota Fratribus loci Sanctae DEI Genitricis miracula, pulsantur signa, cum

(350) maximo tripudio clamatur: *Quam pia est Domina nostra Sancta Maria! Succurre ergo DEI Genitrix, & nobis miseris peccatoribus famulis tuis in tuam misericordiam sperantibus, ut non nos demergat tempestas aquae, neque absorbeat nos profundum, neque urgeat super nos puteus os suum: sed tua misericordissima pietate, & sanctissima intercessione adjuti ac confortati serviamus Filio tuo, vero regi qui vivit, & regnat &c.*

Cap. XXIII.

De quodam Celerario.

Olim fuit quidam Monachus in quadam congregatione, quem Domina nostra suum familiarissimum esse tali modo dignata est ostendere. Contigit aliquando instigante diabolo illum in cellario tantum bibisse, ut putaretur fere omnino sine sensu esse. Cum autem advesperascente die ita ebrius de cellario exiret, ac versus ecclesiam per claustrum tenderet, visus est ei Diabolus in specie cujusdam mirae magnitudinis tauri occurrere, ipsumque cornibus transfodere. Tunc ecce subito vidit quandam puellam decora facie venientem, ac super humeros diffusa caesaries, & manu tenentem niveam virgam, qua increpans, & caedens ipsum (351) diabolum, cur ergo suum famulum talia praesumeret, jussit, ut cito discederet, nec ei quidquam mali amplius faceret. His dictis disparuit terror daemonis. Denique cum caeptum iter ageret, & Ecclesiae propinquaret, Daemon quasi canis vehemens, & nimis terribilis ex improviso contra illum prosiliit, & iterum praedicta puella, quae ante ei apparuerat, praesens affuit, ipsumque daemonem procul ab illo repellens liberum ire fecit. Sicque disceffit diaboli phantasia, & puellae visio pulcherrima. Tandem Ecclesiam, quam petebat pro daemonis expulsione, & per Virginis consolationem securus intrat. Quo intrante adest iterum humani generis inimicus terribilior, quam prius, velut Leo immanissimus adversus eum rugiens, & impetum faciens, quasi eadem hora eum esset devoraturus. At vero puella, quae, eum primo & secundo liberaverat, prius, quam ei aliquid mali faceret, accurrit, & virga, quam manu tenebat, ipsum diabolum acriter verberabat dicens: Quia mihi obedire noluisti, haec ad praesens recipere meruisti: sed si ad eum redire amplius ausus fueris, hic & in aeternum majora sustinebis.

Itaque diabolus sic tribus vicibus devictus immo verberibus affectus statim ut fumus evanuit, nec ultra comparuit.

Postea quidem puella monachum per manum sumpsit, & ille (352)
illico convaluit, & quasi nihil bibisset, in suum sensum rediit. Ipsa vero tenens manum ejus cum ipso pedetenus perrexit, & usque ad lectum suum eum adduxit. Ubi ambo pervenientes puella lectum sibi discooperuit, monachum intus collocavit, caput illius suaviter reclinavit, ac crucis signum in ejus frontem impressit, & ait: Crastina die illum tali nomine vocitatum, tibi bene notum ut socium, mihi autem ob suum obsequium amicum veracissimum te jubeo requirere, atque ei puram confessionem facere, & quaecunque ille te jusserit facere, vide, ne differas adimplere. Tunc monachus valde jam exhilaratus satis humiliter suae, ut ita dicam, nutrici respondit: O Domina dulcissima, tibi amodo toto corde obedire desidero: sed quaeso, si placet, ut tuo etiam servulo prius indices, quam a me discedas, quaenam es tu, quae mihi impendis tanta servitia. Ad haec illa se Mariam matrem DOMINI Salvatoris nominat, a quo facta est, dum non erat, sicut & cuncta fuerant, per quem ipsa suos servos sic adjuvare poterat. Qua ille voce audita, cum magna cordis laetitia medullitus labiis charitatis illius totus in fervorem dulcedinis ipsius gloriosae Matris DOMINI succensus, manus in altum cum ardore fidei concitus elevat, eamque tenere, & ei pedes (353)
osculando congaudere, atque ut suam salvatricem, & DOMINI sui Matrem adorare nititur, & amplecti. Sed Mater DOMINI casta, Mater videlicet misericordiae & pietatis, spes humilium, & consolatio miserorum quae eidem magnum jam per se impenderat fervitium, dum ab illo teneri creditur, repente altius evolat, rubicundiorque rosa inter coeli lucifera lucidior ipsa se recepit palatia.

Ille vero quae viderat & audierat, pro tantis sibi collatis beneficiis Domino, ejusque almae Matri grates reddidit innumeras, & deinceps eam modis omnibus coepit amare ferventius, & ei servire devotius. Similiter & ille, qui ejus confessionem recepit, cum omnibus, ad quos istud miraculum pervenire potuit. Quod & nos, Fratres charissimi, ad quos ipsum pervenit miraculum vera relatione, cum magna hilaritate, omni seposita excusatione, ei debemus confidere ut in omnibus nostris necessitatibus ipsius

Dominae nostrae protectionem mereamur hic, & in aeternum habere, quod nobis Filius ejus concedere dignetur, qui vivit, & regnat &c.

Cap. XXIV.

De puero suscitato.

(354) In Galliae partibus est quoddam Monasterium in honore & nomine Sanctae Mariae perpetuae Virginis dedicatum, & ad illud confluunt multi in necessitatibus suis, gloriosae Dominae suffragia postulantes. Inter quos uxor cujusdam militis praedicti Monasterii limina frequentius terere solebat, ibique vigilias, & orationes celebrare studebat. Misera erat mulier illa moerens, & moerore confecta, quia sterilitatis macula notabatur. Ista miseriae erat causa, ista summa doloris, pro ista & precum instantia: Ad te, inquit, confugio pia Mater misericordiae, tuam in hac aerumna clementissiman exoro bonitatem. Nosti Domina, quid deprecetur cordis contriti affectus, quid profundiores singultus, quid lacrymae postulent largiores. Nimis infelix mulier ego sum, quae fructu ventris mei privata, ac per hoc confusionis & opprobrii plena inter vicinos & notos apparere erubesco. Vita haec taedio mihi est, lux ipsa, quam sustineo, fastidium, amica nox, amabiles tenebrae, amaritudini animae meae congruae & moerori.

(355) Has lacrymabiles voces benigna Mater DOMINI exaudi, opprobrium hujus maculae dele Origo pietatis melle dulcior. Domina pia, distilla stillicidium gratiae tuae in animam meam, & dulcora amaritudines ejus. Consolare lugentem Consolatio moestorum. O Virgo foecunda piissima, atque benignissima, sterilitatis meae remove maculam. Obtine precibus tuis apud Filium tuum Jesum Christum Dominum nostrum, qui nihil negans tibe, te semper honorat, quatenus munus foecunditatis mihi sterili sua gratia largiatur, qui olim annosam & sterilem Saram inopinato germine foecundavit. Haec, & his similia corde potius quam voce ante oculos gloriosae Virginis assistens jugiter & sine intermissione foemina illa perorabat.

Verum misericordiae Mater tantis, & tam crebris pulsata precibus nequaquam diutius illi distulit dare suae petitionis effectum.

Concepit ergo illa mulier, & juxta votum filium parit. Ineffabili vero tripudiat gaudio, tum quia sterilitatis infamiae nota detersa est, tum quia meritis Beatae DEI Genitricis dato sibi masculo & vocari & esse meruit filii mater. Sed inopinate & repente irruens laetae nata primordia tenebrosus finis obscurat. Correptus namque acutis febribus infans in cunabulis acerba (356)
morte defungitur. Cujus mortem tanquam lethali vulnere sauciata mater arrepto defuncti corpore has precarias, & lamentabiles dedit voces: Ad te iterum confugio, rursus ante oculos tuos lacrymas fundo, iterumque pietatis tuae januam importunis, & necessariis precibus pulso meum solum post Dominum refugium, meumque solatium & infinitae misericordiae Mater. Heu mihi miserae quid accidit! O Domina, quid est quod facere voluisti? Cur tanti doloris gladio matris animam perforasti? Cur acceptum nomen matris tam cito subtrahi decrevisti? Sed quia potes suscitare mortuum, quae eum, cum non esset, dedisti, indubitanter credo, spero, & confido. Orbatae ergo, & miserae Genitrici redde filium, iterum, ut mater muncuper, quae letho unicae prolis perdidi felicis nominis omen.

Illa autem talia prosequente, & noctem illam continuante in prece, vitalis calor atrae mortis frigus depellens, gelidis membris pueri repente infusus est. Recepto ergo spiritu defunctus infans, quibus valebat, motibus significabat se vivere, quod sentiens mater, & accedens propius, quatenus, utrum verum esset, quod sentiebat, probaret cernens filium suum vivere, primo nimio (357)
mentis stupore arripitur, deinde lacrymans prae gaudio, lamentabiles voces in voces exultationis commutat. Fama itaque tanti miraculi per vicina loca, remotasque volat per turbas, multos de sedibus suis excitat ad videndam probandamque miraculi veritatem: Accurrit populus hominem a morte suscitatum videre desiderans. Mirantur omnes, & gaudent, auctorem vitae praedicant, & collaudant, super omnia autem Genitricem DEI immensis laudum praeconiis extollunt, quae amnibus in quibuslibet necessitatibus vel pressuris eam invocantibus patrocinari non desinit. Mulier vero illa cum reddito sibi filio gratulabunda domum reversa est.

Cap. XXV.

De Sancto Dunstano.

Moris erat Sancto Dunstano loca sancta, quando Cantuariae morabatur, uno tantum fideli socio comitatus nocte peragere, & se inibi per compunctionem & contritionem cordis mactare. Quadam ergo vice ad Monasterium beatissimorum Apostolorum Petri & Pauli, in quo Beatus Augustinus & alii nonnulli de patribus
(358) Ecclesiae Christi Cantuariensis tumulati sunt, ex more circa mediae noctis silentia perrexit, ac se domino ibidem diutius in oratione prostravit. Egressus vera inde ad oratorium Beatae DEI Genitricis & semper Virginis Mariae facturus eadem divertit. Cui appropinquans, audivit voces intus psallentium atque dicentium: *Gaudent in coelis animae sanctorum*, & caetera. Ad hoc stupefactus astitit ostio, ac per rimas introspiciens: (erat enim obseratum:) intuetur oratorium totum immensa luce splendescere, & quendam candidarum personarum globum ipsam antiphonam laetis vocibus personare.

Cap. XXVI.

De Eodem.

Alio item tempore praefata Pastorum Ecclesiae limina simili hora pari voto requirens, postquam peracta oratione inde discessit, memoratam sanctissimae Virginis Mariae Ecclesiam preces illic Domino & ejus Genitrici fusurus adire coepit. Ecce autem ipsa beatissima Virgo virginum comitata universo virginum choro venienti Viro occurrit, & summo cum honore susceptum ad suam Ecclesiam, quo tendebat, ducebat, praecedentibus duabus puellis cantantibus, atque dicentibus.

(359) *Cantemus DOMINO sociae cantemus honorem.*

Dulcis amor CHRISTI consonet ore pio.

Quos versus chorus Virginum resumendo per canticum, binae cantantes binos, qui sequuntur in ordine versus, subsecutae sunt.

Primus ad ima ruit magna de luce superbus.

Sic homo cum tumuit, primus ad ima ruit.

Sicque, donec vir DEI in oratorium perductus esset, Virgineus

chorus binos, & Virgines binae binos, juxta quod series hymni sesse habet, versus modulatae sunt.

Cap. XXVII.

De quodam merso.

Duo Beatae Mariae DEI Genitricis miracula narrare disposui, quorum unum unius, aliud alterius cujusdam Religiosi Abbatis relatione agnovi.

Horum autem utrorumque singularis & perpetua Virgo Maria, & vere misericors Mater DOMINI patratrix agnoscitur, & vere maris Stella indiciis evidentissimis comprobatur. Erat enim navis in medio maris Mediterranei peregrinis onusta, quorum (360) devotio gratia orationum partes Hierosolymitanas adibat. Hi ergo cum prospero cursu maris multa percurrissent spatia, sensit nauta subito inferius descendere, aquas irrumpere, se subvenire nullatenus posse, praesentem omnibus mortem adesse. Festimus ergo cimbam, quam magnarum navium more intus ferebat, exponit, ipse cum Episcopo quodam & quibusdam nobilioribus in eam descendit. Unus vero eandem cimbam intrare volens in mare decidit, raptusque pelago nusquam comparuit. Nauta vero illos, quos in navi reliquerat, allocutus mortis omnibus imminere discrimen non evitandum innotuit, &, ut sua peccata confitentes suas devote animas Domino commendarent, admonuit. Fit ergo intolerabilis omnibus timor, fit immensus ad sydera clamor, fit pura de praeteritis malis confessio, fit pro aeternis bonis recipiendis ad Dominum oratio. Nauta vero admonitione completa, cum his, quos in schapham transtulerat, recedere longius festinabat, ne maris hiatu cum magna absorberetur & parva, longiusque remotus expectabat servorum DEI exitum. Nec mora, navis aquis intrantibus absorpta est. Episcopus vero cum caeteris lacrymosa fundens suspiria sociorum animas DOMINO commendabat, quorum corpora tam horrendo mortis (361) discrimine perire videbat.

Interea aequoreas diligentius circumspiciens undas, si saltem submersorum corporum indicia videret, & ecce marinis e fluctibus columbas speciosas, alibi quidem unam, alibi plures vel plures vidit emergere coelique secreta celeri volatu penetrare. Quas

videlicet columbas cum sociorum animas adverteret esse, o quantus dolor tunc eum invadens penetravit, quia cum sociis non meruerat mergi! Et qui antea, quia socios viderat suffocari, flebat, magis tristabatur, quia cum ipsis non interierat. Qui cum tandem cimba defensus terrae cum sociis applicuisset, ecce mirum dictu! Socium, quem in mari inter duas naves diximus decidisse, de mari subito vivum & incolumem vident exire. O quantus stupor tunc omnes invasit, o quanta de socio recepto laetitia omnium corda perfudit? Quaerunt ergo stupentes, quid ei acciderit, quomodo a marinis fluctibus liberari potuerit. At ille: quid, inquit, socii me admiramini salvatum, quem illa salvare dignata est, per quam salus omnium venit. Beatae quippe DEI Genitricis Mariae nomen, cum in aquam cecidissem, inclamavi, & sic ejus memoriam habendo, & nomen inclamando pelagi ad
(362) ima deveni. At ipsa Mater misericordiae, quae memorum suorum immemor nullatenus esse potest, hac hora etiam sub undis astitit pallio suo me clementer contexit, & intactum sub aquis usque ad littus perduxit. Haec eo dicente laudes immensae Dominae nostrae referuntur, & Beata DEI Genitrix Mater misericordiae ab omnibus praedicatur. Cujus vere pallium amplissimum Mundo superextenditur, quo certe genus humanum contegitur, quo frigidus obvolvitur ut calescat, quo calidus operitur ut frigescat, quo peccator fovetur, ne desperatione laedatur, quo reus defenditur, ne animadversione divina feriatur. O pallium miserorum! o omnium desolatorum confugium! o securum in omni adversitate latibulum! o quilibet peccator ferire te vult pro culpa Filius ejus judex justus? Fuge sub pallium misericordissimae MARIAE Matris illius. Circumdate undique illius pallio, ne ulla parte feriaris ab illo. Parcet enim ei misericorditer, quem protegere voluerit misericordiae Mater. Laedere te quaerit antiquus hostis? Absconde te in sinu illius, quo accedere non audet hostis ille malignus. Naufragaris adversitate mundana? Clama, & exclama nomen misericordissimae Mariae, quae vultu suo repellit omnia adversa. Ecce enim naufragus iste nomi-
(363) nandum omnibus nomen invocavit in sua adversitate, nec in maris profundo eam, quam invocaverat, subvenire potuit desperare. Deducitur siquidem illaesus ad littus, ea deducente, quae Mundo naufrago facta est portus.

Cap. XXVIII.

De quodam Abbate.

Aliud quoque Sanctae Dei Genitricis Mariae miraculum narro, quod ab ipso didici Abbate, qui hoc idem, quod scribo expertus est in semetipso.

Fuit enim aliquando in medio maris Brittanici nimia cum aliis multis oppressus tempestate, adeo ut de vita omnes desperarent. Alii vero istos, alii vero illos, ut liberari mererentur, cum magno gemitu invocabant Sanctos. Alii namque Beatum Nicolaum declamarunt, isti vero pium Andream, vel quemlibet alium inclamabant caeteri. Unusquisque siquidem quem Sanctum familiarem habuerat, eum illa magna necessitate familiarius invocabat. Deinde aliqui offerebant munuscula, ut est moris deprehensis tempestate marina. Cum ergo Abbas videret omnes istos vel illos minus potentes Sanctos invocare, neminem autem Matrem misericordiae, caeteris omnibus miserendi potentiorem, inclamare: Quid, inquit, est fratres, quod geritis? Quid caeteros, qui minus (364) possunt, invocatis, & ipsam Matrem misericordiae, quae plus omnibus potest, non invocatis? Bonum quidem est, quod agitis, sed multo melius esset, si omnes una voce Genitricem Domini acclamaretis. Quo illi audito, omnes una voce Dei Genitricem nominant, omnes Matrem misericordiae iterant, omnes ut sui misereatur, proclamant: Sancta, inquiunt, pia, & perpetua Virgo Maria succurre miseris, subveni jam morituris, sentiamus omnes tuum levamen, qui tuam in nostra tribulatione deposcimus consolationem. Tu Dei Mater alma, tu coeli potens Regina, tu semper in misericordia prompta, tu desolatorum solamen, tu oppressorum juvamen, tu destitutorum munimen.

Ipse quoque Abbas, qui per duos dies & duas noctes ita afflictus erat, quod nihil praeter unum pomum comedit, illud responsorium: *Felix namque:* ejusque versum: *ora pro populo,* devotissime cum his Monachis coepit decantare. Mirum dictu! sed DEI Genitrici nihil impossibile scimus: vix ea utrique finierant, & populus precem cum lamentatione, & ecce in summitate mali lux magna ad instar cerei apparuit, quae noctis tenebras fugans, omnes qui aderant in navi sua claritate perfudit. Jam enim se invicem agnoscere poterant, qui se prius tenebrarum (365)

densitate videre nequiverant. Tota quidem Pelagi cessavit tempestas, coelique Regina jubente facta est tranquillitas magna. Non multo post dies serenus illuxit, & terrae, ad quam tendebant, navis applicuit. O ergo stella maris cunctis lucidior, cunctis ad subveniendum potentior! Ecce enim stellas minores attendunt, & non illustrantur: Sydus respiciunt marinum, & salvantur. Vocant Sanctos minores, nec juvantur: Invocant Sanctorum sanctissimam, & salvantur. Offerunt dona sanctis aliis, & non cessat tempestas: offerunt preces Matri misericordiae, & redit tranquillitas. Cessat pius Andreas a pietatis opere, quia in exhibenda pietate piarum cedit piissimae. Cessit Nicolaus Sanctus, terra marique ad subveniendum promptissimus, quia cedit ei, quae cunctis est potentior Sanctis. Quicunque ergo hujus maris magni, & spatiosi aliqua deprimeris tempestate, eam voca prae caeteris, quae hoc magnum & spatiosum mare, a quacunque voluerit, perturbatione facillime potest sedare.

(366)

Cap. XXIX.

De quodam Fratre.

Fuit quidam Religiosus Frater, qui Sanctam DEI Genitricem valde diligebat, & ejus servitium praeter Completorium devote quotidie decantabat. Quadam vero nocte per visionem ipsa Mater misericordiae ei apparens, quid ageret suus Capellanus, inquisivit. Ille vero non parum tremens, ac stupens satis humiliter respondit dicens: Quis est mea, de quo dicis, Domina. At illa inquit: te ipsum esse scito, quem mihi servire non abnego. Sed aliquantulum mihi negligens videris existere, qui Completorium meum non vis cantare. Quibus ille auditis, nimio percussus terrore, se culpabilem esse clamat ac deinde supplex veniam petens dixit: O Clarissima Domina, tuis praeceptis libentissime volo obedire, & quod dicis me neglexisse, devotissime cupio adimplere si tantummodo pro tua dulcissima pietate me velis docere, quo ordine hoc secundum voluntatem tuam possim complere. Ad haec illa: imprimis, inquit, versum, ut mos est: *Converte nos Deus:* Antiph. *Completi sunt dies Mariae.* Post: *Cum invocarem: In te Domine speravi: Qui habitat: Ecce nunc*
(367) *benedicite.* Capitulum: *Ecce virgo concipiet.* Responsorium: *Sancta DEI Genitrix Virgo.* Hymnus: *Virgo singularis.*

Vitam praesta puram: Sit laus Deo Patri. Vers: *Ave Maria.* Ant. *Ecce completa. Nunc dimittis.* Oremus: *Deus qui de Beatae Mariae Virginis.*

Cap. XXX.

Item de quodam Fratre.

Frater quidam erat, qui in Coenobio quodam militabat coelorum Domino, Dominique Matri tanquam filius decreverat servire sedulo. Dum Conventus illa finierat, quae nocte cantare consueverat, hic solus ante aram gloriosissimae Virginis aderat, solvens quod voverat. Item post expletas Canonicas Diei Dominae dulcissimae proprias decantabat laudes & gratias. Multo quidem hoc egit tempore non negligenter, sed devotissime, donec quadam tentus aegritudine, non valebat debitum reddere. Morbus quippe nimium affluens, ora, guttur exterius interiusque sic occupaverat, ut neque vocibus, neque cibis pateret aditus, sed in toto corpore brevi spatio temporis factus est quasi exanimis, tanta erat vis aegritudinis. Praevalente enim dolore febrium vir DEI laborabat nimium, ut dicerent quidam astantium: Iste jam red- (368)
dit spiritum. Cujus rei auditione totus Conventus adest continuo, & pro fratre morti proximo flent, & orant ungentes eum oleo. Expletis ergo his coeperunt psallere, ut in tali discrimine mos est, admirantes tamdiu vivere, quem nec videbant spirare. Visus enim defecerat, palpebrae moveri desierant: jam pallore infecta facie, membra mortis rigebant frigore. Interea cinis aspergitur, cilicium aptatur, in quo morientis corpus collocari festinatur.

Cunctis itaque flentibus, & pro boni Fratris excessu preces fundentibus, ecce causa universalis pietatis, Beata scilicet Virgo Maria, gloriosa Mater misericordiae, sui Capellani est mota suspiriis, indigne ferens illum tali diutius languore vexari, & nullo vidente excepto eo, qui mori videbatur, collocat se juxta lectum Fratris speciosa nimis in veste candida, &, ut sibi videbatur, suae admota dexterae auri loquebatur ei talia: Mi dilecte, quid facis? nimia attritus es diu molestia. Injustum est enim, ut his doloribus te patiar vexari diutius, quem ego, & Filius meus tam devotum in nostro servitio conspeximus. Ego Mater misericordiae Capellano meo succurrere huc adveni, ad me respice, evades optime. Res miranda, & cunctis saeculis inaudita, ut sibi vide-

(369) batur, ipsa Mater pia, quae est miserorum juvamen, uberum suorum sanctissimo lacte aegri liniebat dolores. Quo facto quasi tumultum Fratrum ferre non sustinens, stelligera repetit palatia, prius tamen aegrum per haec verba consolans: Hoc, inquiens, nunc habeto ob impensum mihi servitium, possessurus non post multum perenne gaudium.

Nam qui meo filio, & mihi servire studuerint sedulo, securi sint de facti praemio: vita vivent, quae caret termino.

Nunc tam admirandae rei audito nuncio animus pavore percellitur, obstupescit auditus, & hoc verum esse mens inconsiderata trepidat, eo quod misericordiae Altissimi Matrem sui Capellani ulcera sacro lacte rigasse dixi: quia nec tantae dignitatis persona, nec tantae philosophiae, vel precum accedit eloquentia, quae ab excellentissima DEI Matre tale quid debebat promereri. Sed si ad memoriam deducimus, quomodo altissimus DEI Filius virgineum descendere dignatus est in uterum, & postea nasci, circumcidi, tentari, a Pharisaeorum insidiis persequi, ac demum pro peccatoribus crucifigi, deinde sepeliri, resurgere a mortuis, atque ad dexteram Patris ascendendo ibi collocare formam nos-
(370) trae mortalitatis, omne discedit ambiguum, cum pro peccatoribus tanta fecisse recolimus Dominum.

Verum sub nomine lactis aliquando misericordia, aut aliquando dulcedo supernae contemplationis solet exprimi. Unde & Paulus ait: *Tanquam parvis in Christo vobis potum dedi, non escam,* id est, misericordiae leviora praecepta indulsi. Quid ergo mirum si gloriosa Maria, Mater omnis pietatis & misericordiae per similitudinem lactis ex ubere suo, ita misericordiam devoto famulo impendit, cujus sacro lacte tenera ipsius fontis misericordiae, JESU CHRISTI scilicet DOMINI nostri, nutritur infantia, qui etiam postea dignatus est pro peccatoribus misericorditer crucis ferre supplicia?

Fertur quoque in gestis Beati Dionysii Martyris, Atheniensis quidem prius, postea vero Domino donante Parisiorum Praesulis, ipso Beato Dionysio in suis epistolis referente, quia dum a quibusdam perfidis Sanctae Ecclesiae fide violata Beatus Carpus Presbyter benignum JESUM precaretur, ut suae potestatis vindictam in illos fibraret, apparuit ei Dominus JESUS soporato in orationibus cum multitudine Angelorum, & manum suae miseri-

cordiae ipsis miseris, quasi in profunda caverna jacentibus porrigens, atque Angelorum ministerio sustentans eos ait Beato (371)
Carpo: *Carpe manu in istos misericorditer constituta, & non per misericordiam retracta, percute adversum me. Nam paratus sum pro hominibus resalvandis iterum pati, & complaceo super his magis, quam super aliis, qui non peccaverunt.*

Et cum haec dicta sint, quid ergo dubitat miserrimus homo, gloriosam Matrem misericordiae misericordiam in similitudinem lactis praebere suis, cum ipsa Misericordia, benignus scilicet JESUS Dominus noster, qui sedet ad dexteram Patris, qui mortem vicit, nec jam amplius mori posse probatur, mori velle se assereret pro perfidis? Verum hoc dixisse sufficiat ad comprobanda DOMINI nostri & suae Sanctae Genitricis magnalia.

Nunc ergo redeamus ad narrationem nostram, ubi gloriosam Mariam diximus post visitationem sui famuli se recepisse in aethera.

Aeger vero plurimum confortatus a Matre DOMINI mox caput erigit, nec jam aeger a lecto prosilit, & Medicam dum nusquam respicit, ejulans haec Fratribus retulit dicens: Hic astitit Regina gloriae me servum suum sanare & vos nihil ei reverentiae exhibentes peccastis utique, dum vidistis, quid gratiae faceret, & neglexistis parare ei, ubi recumberet. Et putans, quod ipsi simliter, sicut ille viderat visionem, vidissent, ait: (372)
Heu me miserum, quia non fui valens salvatrici meae parare aliquod sedile pulcherrimum, quae mihi immerito sospitatis impendit solatium! Se enim tumultus vester non fieret, forsitan tam cito non recessisset. Fratres vero hoc viso terror ingens occupat, ignorantes, quod factum fuerat. Et quoniam stupor hos invaserat, verba illius nullus perpendit, psalmodiae vox nulla resonat, & qui misere flebant, flere permoti trepidant. Interea recuperata virtute aeger in se redit, & quod factum sit erga se, cognoscit, atque Fratribus recitat per ordinem, ficut viderat, sicque mentes eorum revocat. Superfluum est nobis quaerere, quas laudes tantae Virgini tunc studuerunt exhibere hi, qui videbant dilectum Fratrem, quem mortuum putaverunt, sanis membris vivere. Benedicta sit ergo haec Domina, quae suis fert sic medicamina, quae & nobis fiat propitia, donans nobis vitae remedia. Nati sui suosque servulos, nosque per cunctorum dierum

curricula conservet gaudentes in saecula, cujus ope, cujus antidoto Mundo salus rediit perdita. Ipsi laus una cum Filio suo glorioso, honor, virtus, atque jubilatio per omnia saecula saeculorum, Amen.

(373) CAP. XXXI.

De puero Judaeo.

Contigit res quondam mira in civitate Bituricensi, quam solebat narrare quidam Monachus S. Michaëlis de Clusa, nomine Petrus, dicens, se eo temporé illic fuisse. Die ergo solemnitatis Paschae cum Christiani pueri in quandam Ecclesiam accederent ad percipiendum corpus & sanguinem DOMINI nostri JESU CHRISTI, quidam puer de gente Judaica, qui cum eis litteris instruebatur, inter reliquos accessit ad altare, & corpus Dominicum ignorante Presbytero accepit. Erat autem super altare quaedam imago S. Mariae, velamen super caput suum habens, de qua videbatur ipsi puero Judaico, quod ipsis venerando habitu foemina accedentibus ad communionem unicuique cum Sacerdotis manu distribueret Eucharistiae partem. Reversus ergo ad paternam domum praedictus puer, cum interrogaretur, unde veniret, respondit, se cum sociis suis ad Ecclesiam isse, & eis communionem percipientibus & se similiter communicasse. Haec audiens Pater ejus graviter iratus eum cum furore arripuit, & videns non longe fornacem ignis ardentem, illuc rapido cursu
(374) perveniens eum in ignem jactavit. Statim ipsi puero Sancta DEI Genitrix in specie imaginis, quam super altare viderat, apparuit, eumque ab igne defendens, nec etiam parum doloris sentire permisit. Mater vero pueri nimio dolore constricta ejulando clamare coepit, multosque tam Christianorum, quam Judacorum ad lacrymas commovit. Diligentius vero ad fornacem respicientes viderunt puerum in medio ignis viventem, & nullam laesionem habentem. Accurrunt, gaudentem educunt sciscitantes, quomodo ignis incendium evasisset. At ille respondit: Quoniam venerabilis Domina, quae super altare stabat, & nobis communicantibus particulas porrigebat, mihi auxilium praebuit, & incendium omne a me depulit, nec etiam dolorem fumi sentire permisit. Hoc audientes Christiani intellexerunt Sanctam DEI Genitricem ejus fuisse protectricem, & Judaeum, patrem

pueri, qui eum in fornacem miserat, in eandem fornacem injecerunt. Qui statim ab igne consumptus est. Quod videntes Judaei, quia Christiani Dominum & sanctam ejus Genitricem collaudaverunt, & (ipsi) ex illa die in Domini fide ferventiores extiterunt.

Cap. XXXII. (375)

De quadam Sanctimoniali.

Fertur fuisse apud S. Cadowardum Cestione quaedam sanctimonialis faemina super omnes, quae ibi habitabant, sanctitate & religione famosissima. Haec cuidam Monacho S. Mariae Becci, valde religioso sub persona alterius de se manifestavit hoc modo ea, quae referre aggredior.

Scio mi Domine Pater in hoc Monasterio quandam DEI famulam habitare, quae, ut tu illam, ita te ipsa diligit sincera dilectione, cui pro certo scias absque dubitatione tale quid contigisse. Quadam ergo nocte, dum in lecto quiescere vellet, vidit subito aperta visione ante se Sanctam Mariam, Reginam coeli & terrae astare, ipsamque se vocantem proprio nomine & alloquentem tali affamine: Dormisne inquit, Eulalia? dormis o Filia? Cui illa DOMINI famula, quia ipsam Dei Genitricem esse recognovit, cui nocte ac die devotissime serviebat, verbis hujusmodi respondit: Non dormio, Domina mea Charissima, sed scire desidero tua humillima ancilla, cur ad me peccatricem atque indignam venire dignata es o Mundi Regina. Ad haec ait Beatissima Maria: Ne timeas, inquit, piam Matrem o Filia, (376) cui omni die mente humillima quam plurima reddis servitia: sed moneo te, ut si illa, quae mihi impendis servitia, tibi vis proficere, morosius studeas dicere, quia quando me salutas angelica salutatione, percipere me scias magnum gaudium, & maxime dum mihi *Dominus tecum* prolixius dicitur, gaudii, quod tunc habeo, magnitudo nullis potest enarrari verbis, Videtur enim mihi, quod in me sit Filius meus, sicut fuit, cum de me nasci dignatus est DEUS & homo pro peccatoribus, & tunc ineffabile gaudium in Angelica salutatione accepi, ita & nunc recipio, cum dicitur *Dominus tecum.*

Haec audiens illa CHRISTI ancilla repleta est ingenti laetitia, atque, ut ita dicam, matri dulcissimae, quae eam filiam

vocaverat, cum supplicatione reddidit gratias innumeras pro tam pia admonitione, quam ei attulerat. Sicque Mater totius misericordiae discedens ab illa cum magna claritate rediit ad coelestia regna, ubi, sicut credimus, cum Filio manet per saecula. Denique soror illa non immemor, quae viderat, immo audierat, orationes, quas solebat facere, ut nostrae Dominae magis placerent, & sibi proficerent, illico studuit abbreviare. Habebat
(377) namque consuetudinem, quod sine ulla intermissione prae amore illius omni die, *Ave Maria gratia plena, Dominus tecum* centum quinquaginta vicibus dicebat, & idcirco ut istum numerum omni die posset complere, videbatur illud Agnelicum Ave velocius, quam deberet, pronuntiare: sed tum Matris admonitione roborata duas partes dimisit, tertiam autem cum magna dilectione cantare deinceps morosius instituit.

Et nos Fratres Charissimi, qui digni non sumus, ut illius servi vocemur, si ejus servitium post hanc admonitionem juxta ejus voluntatem celebrare studuerimus, credo, quod istius Sanctimonialis foeminae fratres nos esse in aeterna beatitudine dignabitur facere. Quod ille, quem ipsa genuit, Virgo castissima nobis peccatoribus concedat per infinita saecula saeculorum Amen.

Cap. XXXIII.

De Judaeo & Christiano.

Fuit quidam religiosus Archidiaconus Ecclesiae Leodicensis, qui orationis studio sanctorumque locorum visendorum gratia multa peragrans loca Byzanzenam tandem devenit urbem. Ubi, cum Ecclesiam intraret, vota inibi precum Domino reddere, tanto
(378) eam tripudiantium & exultantium strepitu atque plausu tangentium tympana & cytharas, omnisque generis musicorum sonitu resultantem invenit, ut non tam studiose orantium, quam domus esse joculatorie videretur ludentium. Miratur ergo rei novitatem, Graecorum quendam linguam Latinam minus intelligentem Latine alloquitur: novitatis hujus causam curiose sciscitatur. At ille inquit: *Testimonium, testimonium.* Archidiaconus vero, quid diceret, non intelligens, alium quendam celerius adit, rei ejusdem causas exquirit. Ille autem linguam plene Latinam intelligens hanc stupenti narratione evolvere coepit.

Fuit enim civium quidam, qui nominis sui famam volens extendere, largas quas habebat opes, largos in sumptus expendere coepit. Verum postremo magnitudine sumptuum magnitudinem superans opum, largiendo defecit opibus, cum ei dandi non deficeret animus. Sumpto ergo ab amicis mutuo aere alieno magnum nomen, quod sibi fecerat propria largiendo, retinere conatur aliena expendendo. Sed cum omnino, quod mutuo acceperat, jam & ipsum deficeret, nec etiam amicum, a quo mutuaretur, immo Christianum invenire valeret, Judaeum quendam prodeuntem adiit, & ut ei aliquid mutuo daret, obnixe oravit. At (379)
ille: faciam, inquit, quod petis, si mihi vadem condignum attuleris. Vadem, inquit, certe condignum non habeo, sed quidquid, mihi praestiteris, me tibi redditurum die constituto verissime spondeo. Sine vade, inquit, nihil omnino tibi praestare volo, quia a te falli timeo. Ille autem: quia vadem alium invenire nequeo, vellesne Dominum meum Jesum Christum, quem colo, pro vade accipere? At ille: Jesum, ait, Christum Dominum esse non credo, sed quia eum hominem justum & Prophetam fuisse non dubito, hunc si mihi pro vade dederis, indubitanter accipio. Ille ergo: Eamus ergo in Ecclesiam in honorem Sanctae DEI Genitricis constructam, & quia Jesum Christum praesentem tibi pro vade reddere nequeo, ipsius imaginem vice illius, immo ipsum per imaginem suam tibi vadem, & pro me fide jussorem tribuo. Quod si diem a te constitutum praeteriero, servus tuus certe in posterum ero: nihilominus tamen tibi pecuniam tuam post terminum reddam. At Judaeus: fiat, inquit, ut dicis, praecede, sequor te, quo vadis.

Ambo ergo, amborumque amici pariter cum eis ad hanc venientes Ecclesiam, astiterunt Sanctae DEI Genitricis venerandae imagini, Filium suum in gremio tenenti. Manum vero ipsius (380)
imaginis Christianus tenens & ipsam pariter imaginem tenendam Judaeo illi tradens, vadem pro pecunia dedit, ac deinde genu coram imagine humiliter flexo cunctis audientibus ait: Domine Jesu Christe, quem pro pecunia ista vadem dedi, pro me quoque huic Judaeo fide jussorem tradidi, te suppliciter exoro, ut, si casu praepeditus fuero, & pecuniam istam die statuto reddere huic ipso nequivero, tibique illam tradidero, tu eam pro me redde, quomodo, vel quo ordine placuerit. Tanto itaque vade,

tantoque fidejussore dato & accepto Judaeus cum Christiano a templo discedit, domum vadit, pecuniae quantum postulat, Christiano tradit, diem reddendae illi constituit. Quid plura? Christianus accepta pecunia varia mercimonia comparat, navim parat, merce multiplici onerat, vela ventis committit, varia per aequora fertur, ad barbaras regiones prospero cursu longe a Byzanzia efficitur. Venditis ergo suis ibi mercimoniis ditatur mercibus novis, naves multiplicat, opibus peregrinis onustat. Dies transeunt plurimi, dies per singulos negotia meditantur, dies reddendae pecuniae a memoria elabitur.

Verum cum jam non nisi unus dies superesset, repente in memoriam venit, quia postera lux dies esset termini a Judaeo
(381) constituti. Nec mora stupore perculsus terrae collabitur, exanimis fere, pro eo quod acciderat, redditur. Concurrunt famuli, consternuntur cuncti, causas doloris requirunt, responsum nullum accipiunt. Tandem vero velut a morte resurgens sensum recipit, meditatur, quid agat, fit incertus, quid faciat. Vidit diem reddendi debiti prope instare, vidit locum ejusdem reddendi longius distare. Ad se tandem reversus ait: Quid meditaris inania? Nonne Dominum tuum Jesum Christum & ejus Genitricem pro te fidejussorem dedisti? Ipsis ergo pecuniam trade, & ut eam tuo creditori, quomodo velint, restituant committe.

Confestim ergo scrinium comparavit, pecuniam Judaeo debitam justo pondere appensam includit, & ei, qui mare & aridam fecit, gubernandam committit. Mirum dictu, sed Domino nihil difficile. Nocte enim sub una per multa aequoris spatia scrinium Byzanzae urbi allabitur, Judaei super mare habitantis mane astitit domui. Ex qua videlicet domo mane mancipium, fortuito egressum, mare attendit, scrinium inter undas natare conspicit, manu attingere nititur, sed ejus manui scrinium se ipsum subtrahere sibi videtur. Mancipium vero domum currit, domino
(382) narrat, quid foris viderit. Adest statim & ipse Judaeus littoreis inhiat fluctibus, scrinium conspectum manu extenta arripit, delatum secum ad domum aperit, vacuatumque pecunia lecto suo subponit.

Post aliquantum vero temporis Christianus peracto negotio, Byzanziam revertitur ad urbem, eique ab amicis civibusque magna cum exultatione occurritur. Audiens vero Judaeus, quia is, cui

suam praestiterat pecuniam, regressus fuerat, & quia sibi Domino favente peregrinis eam mercibus admodum multiplicaverat, valde impatiens ad eum accessit, & praemissis aliquibus gratulabundis verbis haec improperando intulit dicens: O, inquit, Christiane, o veraces Christiani! At Christianus ait: cur ista prosequeris? Quia, ille inquit, pecuniam mutuo a me accepisti, & eam minime reddidisti. Tunc ille ait: Certe quod mihi praestiteras, jam die constituto reddidi, nec quicquam jam debeo tibi. At ille: habeo, inquit ille, ego testes multos praestitae pecuniae, tu vero nullum redditae. Ille autem: ipsum habeo testem, quem & fidejussorem dedi, cujus tu testimonium agnoscere poteris, quia praestitum omne jam tibi reddidi. Mecum ergo veni, & ejus ipse testimonium audi. Ambo itaque Ecclesiam adeunt imagini nostri Salvatoris cum multis assistunt Christianis. Et dixit: Domine Jesu Christe, servum tuum exaudi, & sicut DEI, & hominis verus (383) es Filius, testimonium exhibe veritati, utrum huic Judaeo reddiderim, quidquid mihi praestitit. His ille peroratis, voce clara audientibus cunctis mirabile dictu! imago respondit: *Testimonium perhibeo tibi, quia praestitum omne illi reddidisti die constituto, his indiciis, quia scrinium, quo pecunia fuerat clausa, ipsius jacet sub lecto.*

Audiens haec Judaeus stupet, signa recognoscit, & horret. Quid plura? Judaicum errorem agnoscit, & fidei Christianae cum omni domo sua colla submittit. Propter testimonium ergo Salvatoris, Christiano attestantis, *martyrium*, id est, testimonium vocatur tam Ecclesia, quam hujus diei solemnitas. Et haec est maxima hujus tantae laetitiae causa. Tanto itaque miraculo Graeci illius narratione Archidiaconus agnito in laudem prorupit, qui nullum in se sperantem deserit, & omnibus suam Genitricem vere colentibus in omnibus angustiis subvenit.

Cap. XXXIV.

De quodam Clerico.

Quoniam cogitatio sancta mentem contra illicita munit humanam dicente Scriptura: *quoniam cogitatio sancta custodiet te:* & sapientis esse didicimus sententiam, non posse fieri, ut habeat (384) facta mala, qui habet cogitationes bonas, oportet nos studio ferventiori cogitationes intendere, & oculos cordis, quo Deus

videndus est, necessaria puritate exornare. Bonarum ergo cogitationum materiam cum Sanctorum memoria copiose administret tunc nostra recordatio maxime ad hanc dirigenda erit, quae est Sancta Sanctorum, & ad fructus perducit omnium bonorum. Haec est, inquam, post Dominum omnium coelestium virtutum Domina, piissima, & gloriosa, pretiosa DEI Genitrix, meriti singularis, Virgo Maria, de qua dulciter cogitare, Domino salubriter est ministrare: quia qui digne laudes ejus celebrat, efficaciter se Domino sociat. Haec namque est inocentium forma, doctrina justorum, refugium peccatorum. Quantam namque peccatores in eam fiduciam habere debeant, si servire ei non negligant, subscripto potest sciri, exemplo.

Quidam namque religiosi studii Clericus, ut religiosorum prodit relatio, sancta loca orandi gratia peragrans, ad Cameracensis regionis vicina eadem pervenit devotione, ubi quosdam religiosa districtione Domino servientes inveniens se eis hospitali jure sociavit eorum sancto proposito & laudabilibus caritatis officiis
(385) delectatus. A quibus humane susceptus, & magnae benignitatis ministeriis recreatus servorum DOMINI sancta consortia invenisse gavisus est. Cum autem nocturnis excubiis debitas Creatori laudes cum illis persolvere surrexisset, audivit eos primo synaxis officia in honorem beatissimae DEI Genitricis semper Virginis MARIAE ritu solemni honorifice complere, deinde nocturnas imminentis temporis laudes mediocri modulatione perficere. Quod cum stupefactus hoc fieri miraretur, praesertim cum nulla eodem tempore Beatae MARIAE festivitas fuerit, quare tam solemne tunc officium de ea celebrandum judicarent, ad praesens siluit, opportuno tempore causam sibi ejusdem negotii insoliti diligentius inquisiturus.

Facto ergo mane illum, qui principalem curam gerebat, convenit, & contra usitatum aliarum Ecclesiarum morem, cur ab eis solis iste divini servitii ordo teneretur, sciscitatus est. Cui ille: quocunque modo, inquit, alii sua in coelestibus obsequiis ordinent ministeria, ego singulari debito constringor in glorioso DEI Genitricis, perpetuae Virginis MARIAE ministerio totum vitae meo conatum expendere. Ejus namque ineffabili clementia & iram supremi judicis evasi, & misericordiae ejus auxilio jam mihi fere denegatam indulgentiam consecutus sum. Quod ut tibi plenius

manifestem, periculi mei aerumnam & remedii gratiam, quia tibi (386)
id gratum esse non dubito, paucis aperio verbis.

Dum enim vitam meam in saecularis delectationis amore per divisa vitiorum praecipitia ducerem, & me ipsum quotidie flenda insania collidens, vitam beatam fugiebam, & amorem sempiternae miseriae cursu impigro festinabam, duos habui socios simili mecum perditionis itinere gradientes.

Itaque tres eramus, a summae Trinitatis gratia longo exilio, quo nostra mala nos constrinxerant, peregrinantes, & unitatis damnosae acta sectantes. Cum ergo miseratori omnium placuit, mortiferum vitae meae cursum pio salutiferae correctionis obstaculo revocare, tali visione dignatus est deterrere.

Videbam ergo, & ecce Dominus judiciaria sede sublimis Anglicis agminibus, & Sanctorum choris circumseptus apparebat, velut de vindicta cujuslibet illatae injuriae tractaturus. Territus ergo tantae praesentia majestatis, quae ibi dicebantur, trepidus audire cupiebam. Dominus itaque de me & sociis meis sermonem sumens, tali praesentes voce alloquitur dicens: *De isto, qui praesens nos aspicit, & ejus duobus sociis, quo judicio digni sint, volo, ut discernatis: quia nullo timoris mei respectu perversitatibus finem imponere, nulloque mei amoris affectu ad aliqua bona se* (387) *volunt convertere. Saepe illos, ut ad me redirent, diversis monitis visitavi, diu illorum pertinaciam toleravi, nullum in eis emendationis effectum inveni.* Ad haec districti judicis verba praesentium Sanctorum responsa sunt reddita, & nostrae damnationis sententia est prolata. Stabam trepidus, & ecce gloriosam perpetuam Virginem Mariam thronum Filii sui adire conspexi, & his pro me apud eum verbis intervenientem audivi: Pro isto, inquit, Fili pie, clementiam tuam exoro, ut hanc erga eum sententiam damnationis mitiges: quia licet peccaverit, tamen laudibus, horas meas dicendo, studio quotidiano vacavit. Lege etenim tua sanctissima sanxisti, nullum omnino bonum, quamlibet parvum, irremuneratum perire. Hic autem, licet peccator, tamen tanti boni, quo mihi servivit, necdum aliquid mercedis recepit. Vivat ergo gratia mei, qui per propria merita addicitur morti. Statim ergo judex benigno annuens vultu: *Fiat*, inquit, *dulcissima Mater, tibi ut placet. Tuis enim petitionibus annuens*

promitto & salutem perpetuam largiturum, si vel modo ejus correctionem conspexero.

His dictis Mater salutis ad me conversa ait: vade, & amplius noli peccare, ne deterius tibi aliquid contingat.

(388) Postquam vero senatus ille coelestis solutus est, & ego terribili visione sublata mihi sum redditus, praeteritam vitam meam celeri conversione mutavi, & residuum vitae meae tempus huic, quam in nobis vides, conversationi dicavi. Porro tamen socii mei, qui mecum damnationis sententiae sunt addicti, ut ipse post comperi, deterioribus studiis sunt involuti, usurariis lucris pertinaciter inhiantes ad perditionis discrimina miserabili cursu rapiuntur. Non ergo mirum si laudibus hujus pissimae Dominae cum omni sollicitudine curam impendo, per quam perpetuae morti me subtractum, & aeternae vitae restitutum esse cognosco. Sex autem servitii ejus, quod apud nos invenisti, executores sumus, ex quibus unus contra generalem Sanctae Ecclesiae ritum nostra nos divinae servitutis officia disposuisse conquestus est, & ordinem consuetudinis nostrae coepit velut invitus sequi. Cui eadem Domina nostra clementer apparens taliter eum allocuta est: Si meo, inquit, servitio juxta morem Fratrum tuorum tibi non placeat intendere, noli saltem mihi devotos inde revocare. Hac autem idem Frater correctione compunctus jam eidem servitio studiosius aliis intendit, & per hoc ejusdem Dominae gratiam consequi modis omnibus contendit.

(389) Haec audiens memoratus Clericus Domino Christo in mirabili pietate Beatae Virginis, ejus Genitricis Mariae, gratias egit, & ad laudes ejus frequentandas devotius se deinceps accendit.

Cap. XXXV.

Item de Clerico.

Huc venite, & audite omnes servi Domini. Volo namque narrare, quod a quodam didici, ut MARIA, DOMINI sponsa, deinceps ab omnibus sit amplius amanda & laudanda.

Praesul quidam erat, qui quendam habebat Clericum, quem amabat valde, & fovebat sicut natum proprium: quia & ipse ei sicut suo patri multum erat subditus, immo Christo serviebat, ut debebat, funditus, & Mariae Matri suae diebus ac noctibus

decantabat horas suas dulciter cum fletibus. Sed antiquus inimicus, qui vocatur Sathanas, hoc, ut vidit, invidit, & mox parat insidias, quibus illum posset secum ducere ad Tartara, ut cum eo toleraret aeterna supplicia. Hic ergo in ejus corde mittit, ut sponsam accipiat, ex quo more solito liberos acquirat. Sic ergo diabolica suasione deceptus adamare coepit quandam virginem, quam desponsatam habebat quidam vir dives, & satis nobilis. (390) Verum, quia ille econtra erat ignobilis, quaerebat artem, per quam illi fieret amabilis: quia metuebat, si eam aperte requireret, ne pater puellae eum turpiter contemneret.

Quadam vero die cum arderet in amore virginis, fieretque propter illam exanimis, quaerit locum secretum, & coepit legere in libello, quem tunc portabat secum abscondite, in quo parum erat scriptum arte nigromantica, per quam fecit ante se adesse daemonia, orans eos supplicando, ut ei succurrerent, & ut puellam eum sine mora habere facerent. Cui tale dant responsum spiritus diabolici, quod libenter perpetrarent, quidquid vellet fieri, si eum, cui adhaereret, DEI Filium, & Mariam matrem ejus relinqueret servitiumque suum. At haec ille: quamvis, inquit, crudelissime uror, tamen haec non possum neque volo nullo modo facere, sed quaecunque praeter ista jubetis, facio, & me servum domini adoptivum deinceps habebitis. His auditis inimici iterum responderunt, quod libenter adimplerent suum desiderium, si quod ore promittebat, non differret facere, & juraret eis hoc, quod nollet eos de hoc fallere: quia multi Christiani sic eos deceperant, quorum vota ipsi saepe impleverant. Tunc illos facit firmos, ut ante promiserat, tantum ut illam haberet, pro qua sic arserat. (391) Mox ergo inimici egressi invaserunt puellam, & cor ejus accenderunt in amorem Clerici in tantum, ut clamaret cunctis audientibus, aut daretur statim a suis parentibus, sicut mos esset, cum honore illi tali Clerico, aut ipsa abiret sua sponte in ejus amplexus. Haec audientes parentes ejus nimium contristantur, quia volebant eam dare nobili sponso. Sed ejus minas timentes, ne fieret meretrix, datur viro, quem petebat, per manum Pontificis, qui invitus desponsavit eam illi more solito, quia diligebat eum corde perfecto. Post haec autem, sicut ordo matrimonii postulat, requirit, ubi Missas psallere coepit, ut solebat, devotissime: sed finitur Missa, priusquam Nonam incipiat. Unde valde

tristis fuit, si Nona non dicta discederet. Sed illico discessit cum omnibus, qui cum illo ad has Missas venerant, atque tendunt ad domum, in qua erant plurima praeparata, & ornata, ut mos est, convivia, ut simul venientes, cum manus abluerent, dum mensa paratur, antequam discumberet, sponsus Mariae memor & Nonae, quam non dixerat, rogat illos, ut expectent se, donec redeat, sciens, quia tota die non haberet spatium, quo cantaret illam nisi ante prandium. Mox itaque Capellam quandam intrat, &
(392) ibi coepit psallere Nonam ante aram prostratus toto corpore: quam dum jacens cantaret, obdormivit fortiter, & ecce in visione desuper in aëre Mater DOMINI apparuit quasi tristis & indignans erga illum, &, si eam cognoscat, imperat, ut indicet. Cui ille respondit, quod eam non cognosceret. Ad haec illa se MARIAM illam esse indicat, de qua Nona erat, quam modo incoeperat. Et adjecit: Verum, inquit, quia mihi facta est injuria, sum confusa & turbata prae magnitudine tristitiae: quia quondam virgo eram desponsata cuidam, qui spernens, & relinquens me nunc accepit alteram, & me tenet ut rivalem & sicut adulteram. Sed quia mihi tantam fecit injuriam, hic magnam luet poenam jure sibi debitam, & me perdet atque meam simul amicitiam. Tunc haec cuncta de se dicta ille jacens miser intelligens, nimis tremefactus, licet dormiens, ingemuit, se affirmans & lacrymans plurimum culpabilem, & implorat, atque supplicat sibi dari veniam dicens: Miserere mei, inquit, o Mater Altissimi. Nondum feci, quod promisi. Adjuva Domina pia, & subveni: Non negare, sed amare Dominum & te cupio & servire, & laudare semper, immo illam nuptam, quam accepi, relinquere & te meam primam, & bonam Dominam, si placet, recipere. Tunc pia Virgo mota his fletibus, & precibus ait illi
(393) dormienti: Istis parce vocibus, &, quod modo promittis, fac, ut potes, citius. Quod si agas, intuebor te misericorditer atque meus Filius, sentiesque in hoc nostrum adesse auxilium modo tibi profuturum atque in perpetuum. Sic locuta Virgo Sancta confestim disparuit, & vir memor, quae viderat, laetus in se rediit, & de responso sibi dato a beata Virgine credebat, & liberum se esse a commisso scelere.

Mox ergo surrexit & perrexit ad suum Pontificem, pandens ei cum suspiriis totum rei ordinem, quomodo eum inimici seduxe-

rant, & quae per piissimam Mariam sibi revelata fuerant, atque orat, ut puellam ab eo disjungeret, & ut pater ejus Virginem reciperet: (nam Mariam propter eam nolebat dimittere, quam ut Dominam matrem solebat diligere) &, ut sibi magnam poenitentiam daret, quae tanti peccati possit promereri veniam, postulat.

Praesul autem audivit suum Clericum quem, ut dixi, diligebat sicut pater filium, tam perfecte poenitentem & veniam poscentem paterne corripuit, poenitentiam, quam voluit, dedit, monens illum, ut deinceps viriliter agerer, & ut juste, atque pie & caste viveret, &, quae daemon suaderet, omnia contemneret, quia ita promerendo veniam reciperet, atque semper sine fine cum Maria viveret.

Post hoc vero omnes, qui ad illud vocati sunt convivium, jubet (394)
Praesul, ut ad sua redeant hospitia: nam ille Clericus nolebat hanc puellam sibi datam tenere ulterius. Jubet ergo illud parentibus puellae, ut hanc darent cum honore, ut volebant primitus, qui quondam sponsam adamaverat dudum, quae & illum, ut creditur, amplius dilexerat. Nimis namque contristata erga illum fuerat, quia sponsam aliam praeter illam dilexerat, atque ipsam ut rivalem indignanter spreverat, & hoc ei in visione revelaverat. Cunctis vero sciscitantibus, quae esset illa? Praesul ait: Haec est, inquit, Maria Virgo sacratissima, quae ut luna est decora, & ut Sol pulcherrima, de qua pro nobis carnem suscepit, qui est ante saecula.

Haec audientes puellae parentes atque omnes alii discesserunt laudantes Genitricem DOMINI, quae, quos amat, sic defendit a tantis periculis. Et nos Fratres laudemus eam sicut servuli, ut per eam mereamur immortales fieri. Amen dicat omnis, qui vult salvus fieri.

His ergo finitis ad praedictum redeamus Clericum enarrantes, quam devotum deinceps servitium impendebat suae Primae Dominae Sanctissimae MARIAE, per quam ita liberatus est a praedicta puella. Accepit ergo magnam poenitentiam, & dum vixit, (395)
valde se affixit jejunando juxta verbum Praesulis, cui erat confessus modum sceleris, ut veniam promereri posset. Nam & Beatae MARIAE, suae Dominae, dulciter & intente & devotissime die ac nocte plus, quam solitus erat, serviebat cum lacrymis & gemitibus orans, ut post finem animam suam defenderet, ne in

illam inimicus manum mitteret. Timebat enim hostis antiqui insidias, & ne migrantem caperet, atque ad tormenta secum duceret. O quam pia, & quam magna DOMINI clementia erga justa & sancta desideria, sicut modo in hoc facto possumus cognoscere, in quo iste non indigne visus est hoc petere! Nam post breve tempus in languorem decidit, quo defectus & depressus mortem suam obiit, & regnum aeternum accepit, quod quaesivit, quodque ipse petiit. Fertur enim, quod ad illum visibiliter venerit sua pia Domina, Mater CHRISTI, quam amabat dulciter, & accepit animam ejus, & duxit secum, ut creditur, ad vitam aeternam. O quam felix esse potuit, qui Mariam Dominam habere meruit!

Et nos dilectissimi, si felices semper esse velimus, hanc ex corde diligamus, sicut & hic dilexit Clericus, & per illam cum Filio suo vitam aeternam obtinebimus. Ergo ipsa sit benedicta per omnia
(396) saecula, detque nobis sempiterna gaudia una secum & cum Nato suo, Redemptore omnium, qui in fine judicabit omnia, reddens bonis & malis juxta sua merita, cui laus, & potestas in saecula Amen.

Cap. XXXVI.

De quadam Abbatissa.

Celebre est dilectissimi ad illum medicum currere languentes, quem in arte sua tam potentem cognoverit, ut morbis omnibus idoneus sit subvenire, cujus etiam peritiam si pia quoque voluntas ornaverit, ut, quod sapienter potest, misericorditer omnibus velit impendere, nemini dubium, quin ejus praesentiam omnes alacrius optent, & expetant efficaciam, suffragium requirant. Et hanc quidam devotionem languentium erga se ipsi experiuntur, qui corporum tantum incommodis occurrere noverint. Si autem intelligitur, quis sit, qui in hac potentia sit sublimis, qui non inferiore gratia valeat tam animabus, quam corporibus subvenire, ferventius desideratur, dulcius diligitur. Sed in hoc munere cum praestante gratia superna plures Sanctorum vigere manifestum sit, Mater utique Sancti Sanctorum hac potentia post Dominum
(397) privilegio speciali prae omnibus sublimatur, ad cujus clementiam omnis fideliter confugiens ab omni aegritudine liberatur, & vera

sanitate firmatur. Quod cum modo facillimum sic probare multipliciter, subjectis breviter demonstrare placet exemplis.

Fuit ergo, ut veracium fideli relatione virorum fertur, quaedam sanctimonialium spiritalis Mater, quae officium hoc & nomine & actione tenebat, strenue curam regiminis sancti exequens, & spiritali Zelo subjectam sibi congregationem ad sacri custodiam ordinis pro rigore constringens. Sed cum bonorum profectus pravis animis tabescentis livoris ingerit poenas, coeperunt sanctimoniales, quas ad disciplinae salutaris custodiam admonebat, pro bonis mala impendere, & pro immensa vivifici cura regiminis odiorum studia exercere. Injusto ergo prosequebantur odio, quam juste diligere debuerant: & eam, quae illas aeternis honoribus dignas reddere laborabat, omni nudare honore cupiebant. Sociavit se livori eorum antiqui insidiatoris infesta malignitas, & eam, per quam sua vasa sibi eripi dolebat, a sanctitatis arce dejicere modis omnibus festinabat. Invasit ergo coelestem thesaurum latronis invidi versuta malitia, & occulto judicio DEI praevalens pretiosum sigillum castitatis confregit cunctis Mundi opibus praeferendum. Hujus enim supplantata fraudibus prae- (398)
fata sanctimonialis mater cum dapifero suo incestum incurrit. Sed cum de occulto peccato diutius exultaret, disponente Domino, qui de malis nostris suas laudes operatur, ingrato conceptu gravidatur. Nec tamen destitit regulari rigore subditum sibi sororum gregem observantia sancti ordinis coaptare, & inutiles vagandi licentias singulis denegare. Unde factum est, ut contra eam acriori livore murmurarent, &, si quid in ea, quod accusatione dignum esset, invenire possent, sollicitius explorarent. Jam tempus instabat, quo conceptus illius, quod studiose celaverat, onus deponeret, cum ecce tam per incessum, quam per cibum a sanctimonialium muliebri sagacitate impraegnata deprehenditur, resque singularum relatu dispersa in notitiam omnium perducitur. Fit speciale gaudium universis, exultantes se in eam justam causam accusationis invenisse, quam suis voluntatibus adversam judicabant. Scribuntur litterae, deprehensi criminis accusatrices causae notabilis, & ut sese res habet odientium, consertis mendaciis signantur, & Episcopo, in cujus locus ille diaecesi erat, criminatrices epistolae deferuntur. Imminet illi nescienti

Pontificis adventus, & ipso onere suo sibimetipsi gravis, quid ageret, ignorabat.

(399) Erat ei privata capella, ubi quotidiano studio beatissimae DEI Genitricis Mariae, perpetuae Virginis, solebat horas dulciori, quo potuit, affectu decantare. In hanc vero Ecclesiam semetipsam graviter promovens gloriosae DEI Genitricis semperque Virginis Mariae laudes solitas persolvebat. Finitis horis immanitatem peccati sui & publicae confusionis, quam instare sentiebat, horrorem altius animo infixit, & totam mentem dolore concutiens intime inter amaras lacrymas singultus acerbos emisit, & gemitus profundos ingeminavit. Affuit ei superno collato munere contra spes misericordiae DEI, deficere nescientis, & ejus misericordissimae matris, totius creaturae DEI potentissimae atque dignissimae Mariae.

Ad tantae ac tam piae Virginis implorandum suffragium dolentem animum integra devotione convertit.

Toto ergo corde & corpore se in oratione prosternens: ad te, inquit, Clementissima Domina mea sancta, summae pietatis ineffabilis Mater, & incomparabilis Virgo Maria confugio, singulare post Dominum & unicum refugium miserorum, ad te inaestimabile pietatis aeternae reclinatorium in angustiis meis lacrymosis suspiriis clamo, a te desiderans, te interveniente, per
(400) inexhaustam miserationem singularis Filii tui DOMINI nostri JESU CHRISTI, & reatus mei veniam obtinere, & horrenda opprobria imminentis confusionis evadere. Hujusce modi precum lacrymosis suspiriis moerentium singulare solamen beatissimam Mariam flebiliter invocabat, & ab ea suis calamitatibus levamen instantissime efflagitabat.

Dum ergo anxie cum contritione cordis insistendo lacrymis & ejulatibus mixtas orationes effunderet, subitaneo depressa somno quievit in silentio. Et ecce ei Beatissima Maria comitantibus Angelis clementer apparuit, moestam misericorditer alloquens, primo de tanta visione trepidae & haesitanti, quia Mater misericordiae esset, quae apparuit, & ob tanti solatii verba adjunxit: Audivi, ait, orationem tuam, vidi lacrymas, & me a benignissimo Filio meo, qui est poenitentiae susceptor, noveris peccati veniam tibi, & ab infamia & confusione, quam times, plenissimam liberationem impetrasse. Dixit & duobus Angelis, quemadmodum sibi

videbatur, ut eam prolis onere, qua gravabatur, exonerarent, praecepit, & cuidam eremitae, ut per annos septem ejus curam gereret, mandavit deferri, qui fuit septimo milliario in vicina positus eremo. Quo facto liberatam foeminam pio admonens sermone ait: Ecce opprobrium, quod timebas, evasisti! Peccati (401) laqueum deinceps cave, & sanctis studiis ardentius intende. Proinde scias te ab Episcopo plurimis verbis & improperiis fatigandam, nec tamen expavescas, sed fiducialiter age, quia omnia facile transibis. His verbis finitis visio disparuit, & sanctimonialis ejulans, & evigilans omni, quo prius cruciabatur, onere carere se sentit, & Domino ac liberatrici suae, sanctissimae Genitrici MARIAE semperque Virgini incessabiles gratias egit.

Interim ergo a sororibus invitatus Antistes veniens Capitulum intravit, Abbatissam requisivit, eamque ad se vocari praecepit. Qua diu quaesita tandem in suo, quo B. Mariae familiarius serviebat, oratorio reperitur, & ad Episcopum venire jubetur. Surgit ergo, Capitulum ingreditur, & in loco sibi solito Praesuli considere festinabat. Accedentem ergo eam opprobriis antistes aggreditur, & injuriis fatigatam citius exire compellit. Illa vero ad memoriam reducens verba Beatae DEI Genitricis ac perpetuae Virginis fiduciam sumit, & foris egressa interrita mansit. Mittuntur etiam post eam duo Clerici pontificiali jussu, qui divulgatum de ea crimen explorarent. Accedunt, diligenter attendunt, & nullum in ea uteri faecundi signum deprehendunt. Mulieris itaque (402) innocentiam Praesuli renuntiant. Sed illos Episcopus pecunia corruptos existimans per semetipsum curiosius explorat. Itaque nullum in ea criminis objecti vestigium cernens ejus ad pedes corruit, veniam de illatis injuriis exposcit. Illa vero expavescens tantam Pontificis humilitatem, terra coram eo procumbit, indignam se clamans, pro qua tam sublimis persona tanta se humilitate dejiciat.

Tum demum antistes omnibus, qui crimen objecerant, vehementer iratus, ut de Monasterio citius exirent, praecepit. Abbatissa vero eas, malevolo licet animo, tam vera dixisse perpendens, ad honorem Beatae DEI Genitricis, benignae liberatricis suae, peccatum, quod fecerat, maluit Episcopo revelare quam criminatrices suas adversa pati permitteret se prosternens, ei omnem rei ordinem pandit. Hoc ille audito miraculo, dum in

gloriosae Viginis & Beatae DEI Genitricis Mariae immensa pietate benedicens, statim duos clericos ad Eremitam pro hac causa, solicitius inquirenda, transmittit. Veniunt ergo illi, de puero sciscitantes, & ab homine edocti puerum ea die natum, & a duobus juvenibus ad eum paulo ante delatum, & mihi datum ex parte B.
(403) Mariae Virginis ibi conspiciunt, & revertentes omnia Pontifici referunt.

Laetus ergo Pontifex puerum, ut Mater DOMINI praeceperat, cum homine Dei nutriendum septem annos permisit, quem post in suam curam susceptam ad litteras posuit, religione, ac scientia clarum successorem sibi idoneum educavit. Nam ipso vitae suae peracto cursu in Domino requiescente, ipse ei in Episcopatu successit, & Beatae DEI Genitricis ac semper nominandae Virginis Mariae merita vita & verbis magnificis praedicavit. Accedant itaque ad tam potentis medicinae Dominam, omnes aegroti veniant, ut sanentur, sancti beatam Mariam correctis moribus studiosis laudibus venerentur. Nescit ergo miseris deficere pietas ejus, quae nos omnes misericordiae dulcissimi Filii sui commendat. Qui &c.

Cap. XXXVII.

Visio cujusdam Sacerdotis.

Inter caetera miracula, quae de beata & gloriosa semper Virgine DEI Genitrice Mariae referuntur, & veraci stylo scripta esse videntur, illud silentio non est praetereundum, quod in Monasterio Bruviningensi constat fuisse declaratum.

(404) Quidam Presbyter, qui in divinis scripturis studebat, & dictandi scribendique usum habebat, cum reliquo cursu, quem in divinis horis de S. Maria frequentabat, etiam Completorium de illa quotidie cantare solebat. Qui cum quadam die completorio se in lectulo collocasset, Homiliam super illud Evangelium: *Exurgens Maria abiit in montana,* dictare coepit. Sed cum attentius meditationi insisteret, inter meditandum obdormivit, & Completorium, quod de Sancta Maria dicere debuit, oblivioni tradidit. Gravatus ergo somno putabat se stare in Ecclesia ante principale altare, ubi accedentem ad se Dominam reverendo vultu aspexit: quasi faciem matris suae videret, cum admiratione nimia gaudebat. Quam cum salutasset, illa subridens: nolite, inquit, mirari,

quod hac hora venerim ad vos. Veni enim ut Completorium a vobis audiam, quod nondum audivi. Et cum ille jam Completorium se cantasse affirmaret, illa subjunxit: Unum quidem Completorium, quod est regulare, dixistis, sed alterum neglexistis. At ille in se reversus, recordatus est Completorium Sanctae Mariae se oblivioni tradidisse.

Tunc pia Mater eum assumpsit, & se cum ducens ad altare S. Johannis Baptistae, quod juxta principale altare ad septentrionalem plagam situm est, divertit. Ibi lux immensa refulsit, (405) quae altare illud, & ea, quae in circuitu altaris sunt, perfudit. Sedile positum erat juxta altare, ubi sedere secum Presbyterum Beata Maria faciens, ut Completorium cantaret, admonuit. Illa sessio jucunda erat, in qua tanta dulcedine mentis delectabatur ille, qui Completorium cum Beata Maria cantabat, ut se in paradiso DEI esse sentiret. Finito Completorio ipsa coelestis Reginae visio disparuit, & Presbyter evigilans signum ad vigilias matutinas pulsare audivit. Hac visione omnes adoptivi Sanctae Matris Mariae filii admonentur, ut nihil negligendum ducant in omnibus, quae ad obsequium & venerationem Reginae Coelestis pertinere noscuntur.

Ego scilicet Boto, qui hanc visionem jam senex de S. MARIA vidi, & quasi de alieno scripsi, plura de ipsa Matre Misericordiae, & de ejus beneficiis, quae ante annos quadraginta circa me gerebantur, referre dignum duxi. Tunc aetate Juvenis, officio Subdiaconus eram, cum supra vires ingenii mei meditandi ac dictandi studio fervere coepi, ita ut hujus exercitii gratia saepius insomnem ducerem noctem. Quo circa infirmitatem maximam capitis incurrebam, & in lectum decidens totis viribus corporis destitutus eram. In illa tam diutina aegritudine mea fastidio (406) eram Fratribus nostris, qui me custodiebant, & ideo a me recedebant, nec curam mei gerebant. Solus ille beatae memoriae *Heinricus* Elemosynarius ex affectu charitatis me refovebat, & me tunc pene ad exitum propinquantem diligenter custodiebat. In quo statu corporis, & mentis tunc essem, nec verbis perfecte explicare possum. Exteriorem hominem meum flagellis suis Dominus cinxerat, interiorem vero hominem manu sua tenebat, & ducebat, quo volebat. A terra sursum elevabar, ad divinas mansiones, lucidas, lucidiores, lucidissimas, ubi requiescunt ani-

mae Sanctorum, spiritu rapiebar, & miranda videbam, quae dicere non licet, quia nec dicenti aliquis forte crederet. Sed & sub terra dimissum me sentiebam, & in poenis infernalibus horrenda videbam.

Inter haec lecto velut exanimis jacebam, & nihil horum, quae videbam in locis & aedificiis, agnoscebam. Corporei oculi mei sic obscurati erant, ut nullum ex Fratribus nostris facie vel nomine cognoscerem. In alio enim saeculo me esse putabam, Antichristum tunc temporis in saeculo regnare aestimabam, cum quo me pugnaturum fore formidabam. Quid plura? Ego, qui
(407) a Magistris aliquando instructus litteratus esse putabar, nunc flagellantis DOMINI manu tactus in infirmitate, non cognovi litteraturam, quia introivi in potentias DOMINI. O quanta est potentia, quam terribilis est in sua potentia ille, qui aufert etiam spiritum principum! Ipse communem hominum sensum mihi abstulit, & alios, quos voluit, sensus super me induxit. Quis non miretur, quis non stupeat, quod de tota scientia mea nihil mihi remansit, sed totum simul amisi, quidquid unquam didici. Si librum inspiciebam, legere vel cantare aliquid nesciebam. Si orare volebam, nec psalmum, nec *Pater noster*, nec *Credo in Deum*, nec aliquam orationem ad memoriam revocare poteram. De tota scriptura veteris ac novi Testamenti nihil aliud memoriter retinebam, nisi illam Antiphonam: *Sancta Maria succurre miseris.* Et Hymnum: *Ave maris stella*, quae jugiter repetebam, terebam, & hac voce inclamabam: O Sancta Maria, spes & solamen miserorum, exaudi me clamantem ad te. Adhuc quatuor anguli in capella tua sunt: da mihi locum in domo tua ut requiescam.

Dum haec clamarem, matutina laus a Fratribus in choro cantabatur.

(408) Interea ego in domo infirmorum jacens in lecto soporatus sum. Et ecce video in ecclesia S. Mariae ante altare thronum positum, & in throno sedentem Dominum Jesum, & ante faciem ejus stantem beatam illius Genitricem, quae flexis genibus sic orabat: Domine Clementissime, miserere illi, qui ad me jugiter clamat. Da ei per gratiam tuam, ut de infirmitate convalescat, & amodo in tuo servitio proficiat. His visis & auditis statim evigilavi, & Conventum cum processione intrantem in capellam

audivi, & pristino sensu mihi reddito intelligebam, & cum psallentibus psallebam. Mirantibus cunctis diluculo surrexi de lecto, convalui de infirmitate. Ex tunc per Domini misericordiam, & Sanctae DEI Genitricis intercessionem scientiam percepi ampliorem, & perspicaciorem in divinis scripturis intelligentiam.

Eo tempore quo Ecclesia S. Mariae pictura decoraretur, in ipso picturae opere decentissime ordinabatur materia per quinque distinctas festivitates, quarum prima est nativitas sacratissimae Virginis Mariae: Secunda Annuntiatio Dominica: Tertia Incarnatio DOMINI: Quarta Purificatio Sanctae Mariae: Quinta assumptio ipsius Reginae coelestis. Et quam gratum, & acceptum fuerit hoc opus DEI Genitrici, quod ad ornatum domus ejus (409) fiebat, ipsa gloriosa Virgo per suam praesentiam ostendere dignata est. Nam nocturno tempore, quando Cursus Sanctae Mariae in capella cantabatur, dormitanti mihi visa est gloriosa Virgo ibidem deambulare, & picturam diligenter considerare, & alacri vultu Conventui gratias agere pro impenso tantae venerationis obsequio.

Cap. XXXVIII.

De Episcopo Bono.

Praesul erat quidam Domino gratus,
Ex Francorum genere natus.
Bonus erat ei nomen,
Quod designat bonum omen.
Iste juxta Domini legem
Custodivit suum gregem:
Sanctitatis dans exemplum,
Sancti Michaëlis petiit templum,
Solus in obscuro loco orat,
Dominumque puro corde rogat,
Planctus agit, pectus tundit,
Inter fletus preces fundit.
Quo cum veniens plebs abscedit,
Et ad sua quisque redit.
Ille solus ibi jacet,
Ut Divinae laudi vacet.

(410) Custos loca perscrutatur,
Ne quis ibi relinquatur.
Hic manere solus audet,
Nec se posse capi gaudet:
Dum ex corde Domino psallit,
Perscrutantes servos fallit.
Hi recedunt, iste orat,
Et culparum memor plorat.
Hora noctis intempesta,
Dum revolvit sua gesta,
Dum amaros agit planctus,
Angelorum audit cantus,
Oblectatur dulci melo,
Descendente quasi e coelo.
Namque verba vocum audit,
Memorique corde claudit:
Admiratur tanto sono,
Tam suävi gaudet tono.
Dum precatur Dei Numen,
Videt late fusum lumen,
Et coelestis adest coetus,
Unde virum subit metus.
Angelorum chorus petit,
Et vexilla sua vehit:
Subsequuntur Sancti Dei,
Quos precamur omnes rei,
Inceditque sic festiva
Virgo Mater, sicut Diva.
Quae rogata, quis cantaret,
Vel qui Missam celebraret,
(411) Bono, inquit, hoc concedo:
Illum enim dignum credo.

Verba praesul audiebat,
Seque tremens retrahebat.
Ipse lapis cedens ei
Servat signum hujus rei.
Statim Sancti Bonum quaerunt,
Et quaesitum invenerunt.

Quem indutus vestem praeclaram
Ducebant contra aram.
Sic coelesti veste dives
Coeli stabat inter cives.
Patriarchae hunc ducebant,
Et Prophetae praecinebant.
Incedebat sic deductus,
Memor tamen sui luctus,
Et accedens aram petit,
Quam cum Sanctis ante stetit.
Hinc suscepta manu pura
Ipse offert Deo thura.
Resonabant dulces meli
Praecinente turba coeli.

Ut divinum opus digne
Vix peregit, & benigne
Virgo Mater ei vestem
Pro mercede dat coelestem,
Agit grates, reddit vota,
Laudat Deum mente tota:
Et quam sibi Virgo dedit,
Sumit vestem, & abscedit.

His occulte ita gestis (412)
Crevit fama datae vestis:
Et nihil ille celat,
Quod viderat, hoc revelat.
Alius quidam credens male,
Se mereri quidquam tale,
Praecessoris ad exemplum
Illud idem petit templum.
Intrat solus valde sero,
Et hebetatus velut mero
Jacet festus,
Et quasi gravi somno pressus.
Sed ut Aurora lucem dedit,
Et nox cum somno recedit,
Ipse capite vix erecto
In suo se videt lecto.

Exterritus signo crucis se munit,
A thalamo procedit:
Occurrentes sibi ministros salutat,
Et errare se putat.
Tandem ad se Praesul reversus consedit,

Et, quae sibi acciderant, suis cum stupore patefecit.
O quam pia & quam benigna,
Omnique laude est digna
Mater Christi intacta,
O quam mira, quam pia ejus facta,
Quae sic parcens negligenti
Sanum reddidit suae genti,
(413) Malens illum poenitere,
Quam pro culpa mox delere:
Bene autem vigilantem,
Et se devotius exorantem
In tantum dilexit, ut vestem
Ei largiretur coelestem
Volens eum celebrare
Opus Dei salutare!

Et ne quis incredulus hoc putet falso inventum,
Hujus veritatis cognoscat argumentum.
Nam adhuc durat idem vestimentum,
Nullum ferens detrimentum.
Aleupnensis *urbs praedives, Orienti tota patens,
Occidenti partim latens,
Fama clara,
Belli non ignara,
Clarus Mons nuncupatur,
Apud quem conservatur
Illa bona Boni vestis,
Raro visa nisi diebus festis.
Est autem eadem vestis suavissimi odoris,
Et nitentis coloris,
Mirae lenitatis,

**Videtur innui Aleppo, celebris Syriae urbs, Turcis & Arabibus nunc Halap dicta.*

Et levitatis.
Modus autem contexturae,
Vel cujus sit creaturae,
Prorsus ignoratur.

Dominus quidem Herebertus Norwacensis se hanc vidisse, se (414)
contrectasse dicebat, nec qualitatis ejus aliquod indicium invenire poterat. Ergo qui istam non credis vere, ut dico, ita esse, vade, & fac tibi fidem: vestem hanc illic invenies. Vide, & laudes Domino referre memento. Ne obliviscaris mane Stellae maris, cujus donis non privatur, quisquis ei devote famulatur. Ipsi & ejus Nato honor, laus & virtus in secula amen.

Cap. XXXIX.

De quodam Monacho.

Quam dulcis, & quam pia sit S. Maria, DOMINI nostri JESU Christi Mater, erga eos, qui eam diligunt, & venerantur, & in quantum possunt, ejus auxilium & gratiam semper requirunt, ex quadam re, quae quondam accidit, aperte potest intelligi. Prior enim Certosiae, venerabilis Vir, Leuricus nomine, mihi hoc, quod scribo, retulit, & quod refero, se vidisse, & audisse asseruit.

Quidam Monachus fuit Westmonasterio Leuricus nomine, qui Abbatiam Certosiae, dum abbatia sine rectore esset, multis modis, ut illam haberet, quaesivit: Sed hoc totum absque voluntate sui Abbatis fiebat omniumque Monachorum ejusdem loci. Sed (415)
quamvis hi omnes voluissent contrarii ejus esse voluntati, tamen per virtutem Regis, qui tum temporis regnavit, ibi positus est. Postquam autem Rex cognovit, quod Abbati suo & monachis omnibus ejusdem loci displicebat, eum de eodem loco abstulit, & misit eum ad aliam Abbatiam, quae longe ab eodem loco distabat, & ibi aliquamdiu mansit. Postea vero rediit ad locum Certosiae, & iterum ibi manere coepit. Non multo vero tempore, postquam ibi reversus est, invasit eum quaedam gravis infirmitas, qua & mortuus est.

Quamvis autem iste Leuricus fere in cunctis, quae agebat, valde esset reprehensibilis, tamen S. Mariam multum diligebat. Saepius quoque in ejus veneratione bis vel ter in hebdomada Missam celebrabat. Cum autem ab eadem infirmitate, quae eum

ceperat, vehementer esset afflictus, morique timeret, mandavit suo Abbati, ut ad eum venire dignaretur, eumque sibi, antequam moreretur, reconciliaretur, timens, ne, si, antequam reconciliatus fuisset, moreretur, propter peccata sua damnaretur. Hac itaque infirmitate gravatus, dum se huc illucque verteret in loco, ubi jacebat, nesciens, quid potissimum faceret, quod eum adjuvaret,
(416) rogavit monachos, qui ibi erant, ut pro DEI amore & sancta charitate ei misericordiam facerent, & euntes in monasterio pro ejus angustiis DEI misericordiam, & S. Mariam Matrem misericordiae exorarent, quatenus ei subveniret, & animam ejus a poenis, quas timebat, liberaret.

Interim dum suum Abbatem expectaret, & Fratres Lytanias & orationes pro eo facerent, loquelam amisit & obmutuit, similisque mortuo fuit. Monachi vero, qui in Monasterio erant, & pro eo orationes ibi faciebant, ut hoc audierunt, statim ad eum cucurrunt tristes & dolentes, quod, antequam moreretur, unctus non fuisset, & communionem corporis & sanguinis DOMINI non percepisset. Cumque ante eum stetissent, vidissentque quia omnino nihil loqui poterat, sed sicut mortuus jacebat, ignorabant, quid ei facerent.

Coepit aeger interim spumam non modicam emittere, subitoque respirans sese plangere coepit, & manu contracta dicere: Domina S. Maria, Domina S. Maria, tibi gratias ago de hoc, quod me in hac die liberatum habes, quod ego damnationem, quam promerueram, non incurri: quae damnatio citius advenisset mihi, nisi tua misericordia, tuumque auxilium protinus succurrisset. Do-
(417) mina Sancta Maria, gratias immensas tibi refero, quia hodie Filium tuum Dominum nostrum pro me rogasti, quatenus ejus corpus & sanguinem dignus essem accipere, & gratiam, quam Christianus debet habere, non amitterem.

Post haec verba rogavit Priorem & caeteros Fratres, qui ibi aderant, ut, quam citius possent, corpus & sanguinem Domini afferrent, eumque communicarent. Cum itaque sacra communio corporis & sanguinis Christi, sicut rogaverat, ante eum allata fuisset, coepit cum lacrymis dicere, se veraciter corde credere & ore confiteri, quod hoc corpus veraciter esset DOMINI, quod de Virgine sumpsit, & pro peccatoribus in cruce pependit, & sanguis, qui de latere ejus fluxit. Deinde communicatus est, sicut roga-

verat. Quo peracto, ut oleo sancto ungeretur, obtinuit. His autem omnibus peractis confessione facto Fratres salutavit, & ab eis benedictus indulgentiam accepit, impositusque, ut mos est, cilicio laetus & hilaris spiritum reddidit. Cujus animam ut credimus sancta & piissima Virgo Maria, quam semper inclamavit, suscepit, & in beata requie collocavit. Sepelierunt deinde eum in suo Capitulo benedicentes Dominum ejusque Genitricem, Sanctam Mariam, quae ei tantam gratiam a DOMINI misericordia impetravit. Quam gratiam ipse Dominus noster nobis concedere intercessione ipsius Matris dignetur, qui vivit, & reg- (418)
nat, &c.

Cap. XL.

De quodam Sacrista.

In Gallica regione, Burgundionum finibus, res gesta esse perhibetur, quam narrare volo. Fuit in illa regione congregatio Monachorum districte sub regulari norma degens, cui praeerat Abbas, vir prudens & insignis vitae, exhibensque sese dignum tali appellatione: quia gregi commisso plus prodesse studebat, quam praeesse. Itaque sicut sano capite caetera membra sana vigent, bonitas, quae in Praelato firmiter coaluerat, ab eo in subjectos passim transfundebatur. Ex quibus ille silentii, ille doctrinae luce radiabat: hic in legendo praestabat, assiduus alter in orando sine intermissione apparebat praecipuus: ille forinsecus necessitatibus proximorum obedienter ac solicite prodesse amplius gaudebat, mirabantur hujus studium in scribendis libris, illius in emendandis solertiam commendabant: efferebant illius humilitatem, alterius patientiam & modestiam, illius abstinentiam venerabantur, in alio dulcedinem mentis, & praecipuam discretionem. Velut ergo quidam paradysus innumeris flos- (419)
culorum varietatibus, ita illud Coenobium illustrabatur distributis a Domino per singulos variis virtutum charismatibus.

Erat ergo inter illos quidam Frater, Sacristae ministerio principaliter deputatus, magnae religionis, ut arbitrabantur caeteri. Nempe plurima laudabilia in illo videbantur. Nam in horis pulsandis competenter sollicitus, in altaribus & luminaribus & caeteris praeparandis strenuus videbatur, & in ornamentis aedificiisque ecclesiae conservandis & augendis unice commodus

erat, Junioribus vero quibusdam blande affabilis erat, & in claustrali necessitate benignus consultor. Sed post, ut in fine patuit, nec haec ab eo tam sincere gerebantur, quam putabatur. Proh dolor! Nullus in hac carne degens, quantumcunque profecerit in virtutibus ab hoste antiquo potest fieri securus, qui semper circuit quaerens, quem devoret, cujus esca electa, cui quisque tanto odiosior est, quanto sanctior: quem juvat potissimum, quorum pejor est casus, a quo sicut inter Angelos principium peccandi est admissum in coelo, ita eorum gaudet ruinis maxime, qui Angelicam vitam proponunt agere in claustro. Sic seductus est ab eo sacrista ille. Quid enim viribus suis homo
(420) faciat, dum contra principium viarum DOMINI, contra summum Archangelum pulvis pugnat?

Ille miser sacrista corrupto per unum crimen vasculo suae animae, acidum coram Domino exhibebat, quidquid boni videbatur agere. Arrepta ergo opportunitate de facilitate crebri exitus (nam in ecclesia jacebat, & quasi pro utilitate coenobii suppeditabat ei, quotiens vellet, exeundi a monasterio licentia) & ex hac occasione in rure vicino cum quadam muliercula fornicandi clanculo habebat consuetudinem. Latebat autem omnes hoc flagitium diebus multis, Abbatem praecipue, ac monachorum Conventum, quibus vel cogitare de illo tale aliquod scelus videbatur permagnum, tantam in eo frugalitatem tantam pensabant in moribus honestatem. At profecto, verum est, quod de fama dicitur.

Ipsa, quid in Coelo rerum pelagoque geratur,
Et tellure videt, totumque inquirit in orbem.
Mixtaque cum veris passim commenta vagantur.
Viva rumorum.

Ecce namque cum Frater ille magnae a toto Conventu aestimationis haberetur, a rudi plebecula undique foris cantabatur. Et cum ille miser neminem crederet sui criminis conscium praeter
(421) solam peccati ejus consortem, fama illa portentuosa publice rem divulgebat omnem. Crescunt in dies de monacho rumusculi, dubii susurri auctores, & semper auditis aliquid novi adjecit auctor, atque ut vilibus homunculis vitioque naturae malevolis magno tripudio est latenter bonos laedere, occulte bonorum clandestina detractione dignitati gloriaeque derogare, pro posse

obsistere, culpa unius Monachi juxta arbitrium illorum diffunditur in caeteros monachos. Culpae vero occasione, quam committebat ille solus, totus, incusatur Conventus, totus addicitur ordo Monasticus. Qua agnoscentes aliqui laici vicini, honesti ac religiosi, praefati Coenobii sincere atque constanter amici, satis aegro tulerunt animo. Nempe diversis de causis erga illum locum multi servabant non diversum affectum. Alii enim praedia sua pro suis illic animabus contulerant, alii suas devote soboles ad serviendum regulariter Domino illuc obtulerant, aliqui sese inibi quoque habitum religionis assumpturos polliciti fuerant. Singuli vero variis rationibus obnixi, Monasterio faventes, ad se sane censebant omnem ejus pervenire infamiam, nitebanturque pro viribus laceratoribus religiosi ordinis pie reluctari. Quos cum sedare non possent: (est enim pravis ingeniis innatum, prava semper libenter dicere & audire:) moesti condicto inter se (422) die ad monasterium conveniunt vocatoque Abbate seorsum sicut arguti & discreti viri prudenter illum appellant. Ajunt enim primo, rem grandem sese afferre, rem a senioribus Coenobii non dissimulandam, rem perfecto ipsi Abbati non ferendam: postulantque, ne quod dicerent studio charitatis purae, aliquatenus illis in vitium verteretur malevolentiae.

Itaque Abbate vehementer stupente, sacristae flagitium, quod in ore totius vulgi quotidie versari audiunt, manifestant.

Deinde astruunt suspicionem, tum peccandi opportunitatem, tum nonnullis aliis argumentis satis verisimilibus. Postea vero reprehendunt acriter simulatam diu Religionem, exaggerant non sacristae, immo sacrilegi, actum faedissimum, indignantur, quod ille monachus, vel potius monstrum, tam sacro Monachorum ordini fecisset opprobrium. Postremo autem quaesti sunt lugubriter de priori Ecclesiae gloria, deque praesenti ejus infamia: orant, obsecrant, ut quoquo modo tandem aliquando prospiciat, & propalatum flagitium diutius incorrectum regnare minime sinat.

Quid ad hoc Abbas diceret? quo se verteret? negaret cri- (423) men? At videbat illis quidem persuaderi hoc non posse. An probaret? At necdum satis inde certus erat. Diu ergo anxius id tandem potissimum judicavit, ut primo quidem gratias ageret religioso eorum studio, ut benevolentiam, quam in eis erga coeno-

bium intelligebat, augerent. Ait ergo, multum sibimet displicere auditum flagitium, & eo magis, quia quidquid a discipulis delinquitur, pertinet ad magistrum. Veruntamen experientia quotidiana constare, instabilis rumusculos vulgi ad condemnationem personae, in qua tot invenirentur laude digna, minime sufficere. Subtexuit etiam ut eruditus exempla quam plurima. Memoravit enim Eustathium, litteratissimum Antiochiae Patriarcham sub Constantini primi temporibus, qui praecipuus rectae fidei & signifer in Concilio Nicaeno contra pestilentum complices obstitit, ac deinde ab ipsis est Patriarchatus officio dejectus composita calumnia per quandam conductam mulierculam, quae perjurio sese quoque firmarat de Episcopo peperisse. Subdidit etiam & de Alexandrino Athanasio, quem similiter machinantibus Arrianis faemina in Concilio de sui violatione accusaverat. Denique cum
(424) exemplis & rationibus congruis ostendisset periclitatam saepe inter improbos innocentiam, congestis copiose auctoritatibus Patrum contra temerarios auctores & judices sacrorum ordinum palam fecit canonice convictos. Asseruit etiam, & pro incerta culpa non debere certam poenam irrogari: id magis esse paternum comprobavit, de sonte filio potius bona, quam de insonte mala opinari. Ad ultimum vero blanditiis piis, & rationum dulcedine laetos eosdem laicos per DEI timorem & amorem, per diuturnam pollicitamque saepe amicitiam obsecrat, quatenus, ut caeperant, sacri Ordinis blasphematores pro viribus retundant, pollicens de re sibi maxime curam futuram, ac sic a se viros domum redire permisit de ipsius affabilitate, prudentia, rectitudine admodum gratulantes.

Abbas vero pensans, quod dicitur: *qui dimittit aquam, caput est jurgiorum*, rem compressit, sed a Domino interim precibus obnixis ad investigandam corrigendamque rem tantam petere opem non destitit. Itaque die quadam ipse sacrista venit ad Abbatem ad confessionem. Id enim semper faciebat vel gratia dissimulandi clandestini flagitii, vel quia, ut est praedictum, religiosus erat in multis. Finito itaque de illis, pro quibus venerat,
(425) sermone Abbas reperta opportunitate indagere tentans de his, quae audierat, primo memorat inter se habitam diu familiaritatis fidem constantiamque in amicitia, subpressisque testibus indicatum sibi vitium pandens, excusansque mox ipsum Samsonis &

David comparatione, plurimisque aliis modis obsecrat per DEI
*s. veritatem. Judicium, ne humanitatem *familiari amatori erubescat confiteri. Spondet, si fateatur, eum non amoris, non honoris, non officii, nec cujusquam rei, praeterquam solius peccati condemnationis diminutionem subiturum.

Monachus vero haec audiens vi conscientiae graviter sane urebatur, sed quia saepe ac multum praemeditatus erat, quod esset venturum, suspiciones constanter inficiando diluit. O quantae sunt humani generis cordis latebrae! Ipse enim sese per juramenta, per execrationes, per plurimas etiam rationes purgato, immo gravius inquinato, insuper in Abbatem retorta causae illatione incusat, quod nimis faciles praeberet aures susurronibus. Censens itaque Abbas plene sibi satisfactum, gratulatus est admodum, at Monachus jam semper quidem detegere metuebat. Veruntamen quia, *qui facit peccatum, servus est peccati,* desistere nequibat a voluptate criminis usitati. Consueverat ergo primo silentio pausantibus caeteris clam de lecto surgere, Ecclesiam, in qua jacebat, egredi, & ad nefas patrandum pergere. Quo per- (426)
petrato revertebatur nocte intempesta. Et quo minus foret suspectus, ad Matutinos quibusque noctibus ipse pulsabat manu propria.

Sed amnis praeterfluebat idem Coenobium, qui transvadari oportebat ab eo in eundo & redeundo. Quem una nocte solito more a perpetrato flagitio rediens cum secure putaret transire, contigit ei illud, quod a Salomone dicitur: *qui saepe male agit, corruit semel.* Nempe aquis pluvialibus aucto torrente ille miser se ignarus immisit, ibique per inevitabile DEI judicium nullo mortalium conscio submersus est. Instabat ergo hora matutinalis officii. Surrexere ergo in dormitorio Fratres, praestolabantur signum praetereunte hora, veniunt denique ad lectum Sacristae comites, qui in Ecclisia jacebant, eoque non reperto mirantur & stupent, sed exigente tempore ipsi pulsant. Aliquot ergo diebus transactis cum stupentes de illo quaererent nec aliquid agnoscere possent, contigit rem ignotam taliter palam fieri.

Contracto amne post inundationes priores transiens illum quidam eques comperit monachum jacentem sub fluctibus: suspicatusque, ne de proximo esset coenobio, illuc properat, Abbatem inquirit, eique rem indicat, qui mox pro sacristae amissione valde (427)

suspectus est redditus. Mittit statim de clientibus, mittit de Fratribus, qui sollicite inquirant. Qui recognito Monacho cum renuntiassent Abbati, hunc esse sacristam, mittit ad mulierem, quae infamata erat de consortio flagitii, callidos investigatores. Illa vero his, quae Monacho contigerant, auditis admodum consternata est, &, ut est mulieris inconstantia, sciscitantibus illis rem omnem diu tectam detegit: insuper qua nocte postremo die apud eam fuerit, quave hora discesserit, non tacet. Nox illa & hora palam cognoscitur, qua ille pulsandis Matutinis absens fuerat. Unde Abbas plene colligens, quod submersus fuisset in redeundo, ac peracto crimine, desperavit animo de ejus salute, & vocatae, ut in talibus rebus fieri solet, omni congregationi miserabiliter est conquestus, quod tam publica turpitudine contingente defecisset honor monasterii pristinus, Fratresque lacrymose consuluit, ut communiter deliberent, quid in tanta re optimum factu sit. Tunc illi, quia nullus audebat sperare salutem hominis, in tanta iniquitate intercepti, pariter id capiunt consilii, ut pro illo nec Missam dicant, nec preces fundant, nec saltem corpus
(428) ejus de aqua levent. Nam licet idem fuisset olim dilectus a quam plurimis, hoc tamen eis videbatur & rationi congruum, & auctoritati Canonum conveniens, videbaturque eis, dum hoc vulgatum foret inter laicos, honori proficere Monasterii. Videbatur etiam ad caeterorum cautelam terroremque hanc promulgationem fore loco utile exemplum. Quid multa? Habito diu consilio placuit communiter haec definitio.

Erat autem quidam Frater adolescens inter caeteros defuncto illi quondam familiaris & dilectus, qui prae caeteris esset ferventissimus in ordine monastico, & studiosissimus in servitio S. Mariae, cujus gratia replicamus haec omnia. Isdem vero Frater sui dulcis amici morte audita nimio maerore angebatur, quem sibi moerorem damnatio illius animae geminabat. Ergo tactus compassione permaxima, fiduciamque habens non exiguam in DEI misericordia, definitionem Capituli nimis aegre tulit, judicansque hanc prorsus sententiam sibi intolerabilem, manante fletu ab oculis, dedecoratus misero vultu, prae dolore mentis procedit in medium, humi prostratus toto corpore ante Abbatis Fratrumque omnium pedes orat, obsecrat cum singultu & gemitu, quatenus liceret sibi saltem pro amici anima piissimae DEI Genitricis

clementiam deprecari. Visa autem est aliquibus temeraria haec (429)
petitio, set ante omnes Amarius, id est, Cantor Ecclesiae gravissima in eum commotus est indignatione. Namque is erga praefatum sacristam aliquid simultatis habere in animo consueverat, prout lues haec etiam quorumque perfectorum praecordia maculat. Increpat itaque Juvenem, redarguens amare atque contumeliose illius praesumptionem. Sed ille nec Abbatis monitis, nec pro exhortationibus Fratrum, nec pro convitiis Armarii, qui maxime urgebat, compesci a sua petitione poterat.

Igitur magis ac magis instantem non ferens Abbas, pia importunitate ad ultimum devictus est. Quippe haud nescius, quam pio ille Frater DEO serviret studio, amplius illum verebatur contristare, & dolorem ei apponere. Annuit ei itaque dicens: etsi ad defuncti animam nullum perveniret ex Fratrum orationibus auxilium, saltem viventi, ut Patres dicunt, esset inde aliquod solatium. Impetrato ergo, quod exoraverat ille Frater, non otio tempus consumpsit oscitando segniter, sed in claustro sub aliqua columna vel in aliquo angulo sedens, & codicem ex more, aut manu aut gremio tenens, dum forsitan alio videbatur intendere, nulla hora, nullo fere momento suam Dominam suumque singulare refugium desinebat animi clamore. Quoties vero fur- (430)
tiva ei facultas advenerat ingrediendi Ecclesiam, sacris altaribus cum magnis suspiriis advolvebatur, ac ante sacram crucifixi DOMINI imaginem lacrymans miserabiliter conquerebatur, specialiter vero ante piissimae Dominae nostrae memoriam volutabatur. Ipsum cum gemitu, ipsam cum fletibus uberrimis invocabat. Sed quid haec? quid nitor dicere, quod nequeo ennarrare? Ut ait Apostolus, interpellare studebat gemitibus inennarrabilibus. Exitus itaque rei docuit, quam se inennarrabiliter habuerit. Nam piisima DEI Genitrix, pietate victa, ex more excitata sui servuli vociferationibus interminatis & jugi moerore illum consolari dedignata non est.

Apparuit ergo flenti anxie, alienatae penitus a saeculo praesenti mentis ejus aciei dulcis Angelorum Regina. Qua insolita visione illi tremefactus est oppido. Siquidem cum tanta claritate, cum tanti luminis circumfusione apparuerat, quanta Imperatricem totius conditae universitatis decebat. Stetit tamen, & Frater mox ipsam recognovit eadem dante manum, eadem

illustrante intellectum. Blande itaque stupentem monachum compellans illa, dum pie sciscitatur, quae illi esset causa tanti doloris, dedit audaciam trepido, ut fideliter explicaret desiderium
(431) suae deprecationis: Dilecte, inquit, fili, quid agis? quid adeo te affligis? quid insontem de corpore tuo animam violenter extrudis? Hic tantus gemitus, hic tam continuus moeror, haec tam gravia suspiria, hae lacrymae infinitae quid intendunt, quid a me petunt?

Mox ille sui unanimis amici mortem replicat, peccatum fatetur, veniam summo nisu obsecrat. Ad quae cum Domina misericordissima respondisset, quod is, pro quo peteret, certissime in cruciatus infernales addictus esset: non esse preces perdendas (pro eo,) quem definita damnatio *(a)* teneret, ille totus in lacrymas effluens, dolore transverberatus, in corde sensum vix capiens, in mediis, quas iterare conabatur, precibus ab ea derelictus est. Nempe exorsus erat dicere, quod ejus, utpote summae Imperatricis interminabili potentiae nec ullius, quamlibet flagitiosum, facinus praeponderaret, nec vires inferni resisterent, neque Christi Filii sui sententia obstaret. Sed necdum sermonem finierat,
(432) subito disparente illa, quae videbatur, solus remansit. Quid misero tunc animi fuit? De amici suppliciis multo, quam ante, certior erat, cum a sua Domina, in cujus ope spem impetrandi habuerat, absque impetratione se reprehensum, se relictum videbat. Quid amplius ageret? Sed ne desisteret ab incepta deprecatione stimulatur vehementiori, quam prius, studio, amici compassione, ne desperaret adhuc dulcissimae DEI Genitricis clementiam. Non irritae priores lacrymae commonebant, quae ipsam Matrem jam de coelis attraxerant ad terram, jam visionem ei ostenderant.

Itaque tanquam nihil esset, quod ante gesserat, totum se novis modis, totum se prorsus in lamenta dat, expertus per apparitionem praefatam, quanta fletuum, quanta sit precum efficacia. Statuit etiam plena fide non a coepto labore deficere, certe rem,

(a) Subintellige: finalis, cujusmodi non fuit damnatio animae hujus sacristae, qui haud dubie saltem ad momentum resuscitatus a Deo fuit, ut poenitentia sua peccata deleret & hoc modo salvaretur. Vide S. Thom. in 1. Sent. dist. 43. q. 2. a. 2. quaestiunc. 1. ad 5. ubi de ejusmodi damnatis, resuscitatis ac demum salvatis universim pronuntiat, quod non finaliter damnati erant: praesciebat enim Deus, Sanctorum precibus a poenis liberandos & vitae restituendos.

quam postulabat, quamvis difficillimam, vel potius impossibilem, perpetua Virgo sibi a se impetrandam, ad aeternam sui nominis gloriam, revelasset. Verum quia nemo ejus afflictiones & instantiam sufficit ennarrare, ad ea properemus, quae gesta perhibentur esse.

Apparuit itaque ei Mater pietatis secundo, anxiumque consolata est, laetoque nuntio illum exhilarat, amici ejus, pro quo (433)
tantopere precabatur, animam carcere Tartareo ereptam, collocatamque a se in paradisi amoenitatibus indicat, denique imperat, ut pariter Abbati ac Fratribus & primo agnitam Sacristae damnationem, & impetratam post eidem salvationem referat. Imperat, ut eis diceret, ne illum auderent sua communione separare.

Ille fretus tanta auctoritate, post reddita inexplicabilia gratiarum preconia jussui Dominae obtemperat. Siquidem, cum primum potuit, cunctae congregationi in Capitulo, quae sibi revelata, quae illis mandata fuerunt, per ordinem pandit. Sed non tam verba dicere, quam deficere, visus est illis. Suspicabantur nempe aliqui eum vigiliis ac dolore laesum, & forsitan alienata mente phantasiis versuti daemonis delusum. Ante omnes autem Armarius & super omnes simultatis gratia illum nimis amare increpat, juvenem irreverentem, superbum communis decreti contemptorem, praesumtuosum vocitat. Exaggerat pervicaciam, quo primitus decretum commune solus refutaverat, & nunc suorum deliramenta somniorum sequenda Conventa attulerit. Abbas autem cum plerisque de melioribus, licet vera esse cuperet, quae audierat, ne tamen & ipse ridiculus haberetur, increpatum jubet tacere.

Frater ergo acriter exasperatus contumeliis, in desperatione (434)
coepti laboris esse cogeretur illorum sententiis, nisi Domina nostra, quae juvat pusillanimes, refovet flebiles, labentem sustentasset. Nempe haud post multo cum recurrisset ille ad opem solitam, flenti amarissime DEI Genitrix tertia jam vice se videndam obtulit, dolentemque consolans pie haec intulit: Jam fili tuis luctibus finem dabo, Abbatique dic mea vice, ut, si corpus Fratris defuncti, qui sub aquis jacet tanto tempore, sub aquis reperierit intactum & sine putredine integrum, tunc saltem credat mihi, & obtemperet. Cumque metu Armarii, sicut pridem, con-

viciaturi, videret horrentem juvenem, sancta Virgo haec addidit: Cantori, si obstiterit, mea vice denuntiato, quod post decem & novem dies obitu mature punietur simultatis ejus impia pervicacia.

Frater vero, ut jussus erat, Abbati suo mandata Dominae suae Sanctae Mariae indicat, indignantem Cantorem nuncio vicinae mortis exterret. Mussitant Monachi, & variis opinionibus fluctuarunt. Placuit tamen mitti ad locum, videri & probari. Missis itaque de senioribus plurimis ad aquam, in qua mortuus jacebat, properant, tactu ac visu experiuntur, quod audierunt.
(435) Siquidem virtus illa divina, quae aquas rubri maris divisas quasi murum circa Israëliticum populum stare fecerat, hujus quoque virtutis aquas in specie fornacis arcuatas supra corpus miro modo suspenderat. Sub hac velut Crypta Crystallina, vel potius aquatica, cadaver jacebat, siccis glareis honeste impositum, siccum sine foetore, & absque sanie. Unde qui aderant, valde stupefacti festinanter Abbati renuntiant atque Conventui.

Quis se tunc a CHRISTI laudibus tenuit? Quis Christi Genitricem piissimam non cum summa devotione benedixit? Quis ejus infinitam clementiam manibus erectis non extulit? Excitati tantae fama novitatis vicini ad Monasterium conveniunt, quique quondam fuerant contristati divulgata infamia, nunc audiunt Dei miracula omnesque exhilarantur, omnes congratulantur. Nulla esse poterat titubatio, animam sacristae tam liberam a suppliciis, quam cadaver ejus erat integrum atque incorruptum, quod tam diu jacuerat sub aquis.

Paratur itaque cum thuribulis & crucibus processio comitante infinito populo, multipliciter Dominum laudantes, &, ut a DEI Genitrice eis mandatum fuerat, corpus ad Ecclesiam deferunt, & in coemeterii locis honestioribus tumulant.

(436) Cantor vero experta in parte visionis fide non dubitavit implendum, quod de eo fuerat praedictum. Certus itaque de suae mortis instantia, omnium Fratrum pedibus se advolvebat, &, ut a Matre DEI Sanctisque omnibus sibi veniam exorant, suppliciter petebat. Et quia nequibat irritum fieri, quod Mater veritatis decreverat, obiit die statuto. Sed verisimile est prorsus visum in morte, qua temporaliter est punitus, terminum poenas ejus

accepisse, quia tanta poenitentia, tantae lacrymae, tanta suspiria misericordiam praecesserant.

Hic pono finem narrationis, veniam petens prolixitatis. Sed res coarctanda non erat: quia habemus exemplum ruinae, quam caveamus: damnationis, quam timeamus: liberationem stupendam, cui devotius famulemur. Nemo quidem praeter opem Beatae DEI Genitricis semperque Virginis Mariae, piissimae Dominae nostrae liberatur ab inferno, sed prae caeteris videtur mirabilis de condemnata anima ista liberatio.

Sit ergo laus ei, sit gloria Filiò ejus, cum quo pia regina illa regnat in coelo Amen.

Cap. XLI. (437)

De Imagine S. MARIAE.

Cujusdam Fratris relatione cognovi miraculum, quod narro. Referebat enim, se hoc audisse a quodam Presbytero, Venerabili Meritoniensis Coenobii. Qui idem Presbyter hoc in Ecclesia gloriosae Matris DOMINI gestum esse testabatur, dum ille adhuc in saeculari habitu positus curam Patriarchae administraret.

Erat quidam Teutonicus, genere quidem clarus, sed ab inferiore parte corporis adeo contractus, quod non nisi cruretenus se ipsum per terram trajicere poterat, qua de re suorum non ferens aspectum quibus, ut solet fieri, & oneri erat & despectui: (Hac quippe lue totum fere genus humanum infectum est, quod quilibet chari, postquam in valetudinem gravem incurrerint, saepe in odium veniunt atque fastidium) coepit homo ille semetipsum cum labore maximo trajiciendo diversa loca Sanctorum peragrare, si forte misericors & miserator Dominus alicujus Sancti meritis sui misereri, seque sanitati restituere dignaretur. Revelatum est autem ei, quod, si mare transiret, & in Angliam veniret, absque dubio in Ecclesia DEI Genitricis Mariae sanitatem recepturus esset. Qui licet tale iter grave sibi valde atque laboriosum fore (438) conspiceret, quae pro adipiscenda salute gravissimum plerumque facit subire laborem, quaesivit utpote id, quatenus in Angliam veniret. Sed quoniam, ubi gratiam curationis consecuturus esset, certus locus ei designatus non fuerat, quanquam sibi onerosum fuisset, tamen per diversorum locorum Ecclesias, in nomine Matris Domini constructas, mendicando tam diu se miserabiliter

trajecit, donec in genibus & cruribus carne consumpta ossium nuditas appareret. Tandem miserante Domino, gressumque illius disponente, ad quandam villam, nomine Curdinges, in territorio Sancti Eatmundi regis Anglorum & Martyris, Seccana devenit, quo loco habetur Ecclesia in honore superius nominatae, & semper nominandae atque venerandae Genitricis DEI Mariae consecrata. Quam dum quadam die magna populi frequentia replesset, & inter alios praefatus languidus adesset, sicut semper solebat, piissimam Mariam, consolatricem moerentium, & languentium fletibus, vocibus interpellat, ut se respiceret, & sanitatem olim promissam sibi acceleraret. Et ecce subito coeperunt nervi contracti se in ordinem suum redigere cum tanto sonitu, quatenus circumstantes in
(439) stuporem verterentur. Sicque homo se erigens, rectisque gressibus consistens miseratricis miserorum, suaeque salvatricis nomen in sua lingua cum magna vociferatione & lacrymis, cum gaudio mixtis, acclamabat: Domina Sancta Maria, Domina S. Maria, piissima Mater Christi, gloriosissima Regina coeli, gratias ago tuae ineffabili pietate, qua super me miserum & peccatorem oculos misericordiae aperuisti mihique in tam gravi corporis incommodo salutis remedium procurasti. Quis ergo tunc a laudibus Christi contineret? Quis dulcissimam Matrem ipsius, ad subveniendum miseris tam promptam ac paratam, corde simul & voce non benediceret?

Quaedam autem Judaea, nuper baptizata, huic miraculo intererat, quo viso plurimum in fide confortata est. Fama vero per vicina loca discurrens Iverae Comitissae ad notitiam pervenit, quae ad se virum vocans, Dominique magnalia in ipso collaudans, simulque gloriosae Matris Domini tam pium suffragium ei collatum ex corde venerans, & pro amore ipsius Dominae novis eum vestibus induit, dicens, si vellet, quod eum in sua cura gratanter retineret. Cujus liberalitati pro impenso beneficio gratias referens respondit, quia postquam sanitati restitutus fuerat,
(440) desiderium sibi fore, patriam parentesque revisere, inter quos, utpote nobilissimus, satis honorifice se conversari posse non ambigebat.

Cap. XLII.

De quadam Sanctimoniali.

Fuit quaedam Sanctimonialis in quodam Conventu faemina-

rum, summo Domino famulantium, quae prae cunctis sororibus amabatur ab omnibus. Haec namque plus aliis jejuniis studebat, vigiliis ac gemitibus & aliis virtutibus quam plurimis, quibus placens Altissimo & ejus Genitrici manebat in coenobio tali degens obsequio. Sed ut vidit Diabolus, qui semper manet invidus, quod ab ea sic repulsus esset nec non despectus, suasit illi miserae Domini praecepta spernere, virginitatem, quam in mente & corpore servabat, perdere.

Postquam autem cecidit, ingemuit amare, atque perhorruit scelus, quod fecerat, ac poenituit, quia Dominum, & ejus Genitricem offensos habuit. Mox vero ad pedes Abbatissae se humillime prostravit, spondens se promptam esse facere, quidquid praeciperet. Cui spiritualis Mater benigne compatiens injunxit ei poenitentiam, per quam Domino offerre posset dignam poenitentiam & satisfactionem. Sed prius vita caruit, quam (441) poeniteret, quod deliquit, & post mortem poenis pro suo scelere tradita est crudelissimis. In quibus dum, quae fecerat, facinora dilueret, quadam nocte in visione se demonstrat Abbatissae. Quam ut vidit, non expavit, sed ut confestim inquisivit, si in poenis adhuc esset, an ex illis exisset, vel sua delicta jam illi essent condonata. Ad haec illa ei narrat, quae perpessa mala erat, & quae adhuc eam dignam oporteret sustinere: Sum in poenis Mater, inquit, & uror vehementer, & heu mihi miserae nec commissa mea adhuc mihi sunt dimissa. Sum enim inter faeminas deputata laicas, perdidique stolam primam virginalem, quam habebam, quando fui casta virgo, ac Domina dicata. Sed hoc scias, quia salva ero per beatissimam Mariam Virginem in futuro. Illa namque benedicta, Maris Stella quae est dicta, illa quippe, quae nostrarum est redemptrix animarum, cum essem in magna angustia, ad me venit, illa inquam tota fulgens sicut Sol, quam ego recognoscens esse clementissimam Mariam, exclamavi flens, & haec dicens: O Mater Maria, quid faciet haec peccatrix? Heu mihi quare nata sum, quae sic cecidi! Ubi eras gloriosa, quando huc introgressa sum? O Domina si clamantem me audisti, cur vocem meam sprevisti? Nonne vides istos ignes, qui me urunt, infernales? Vrunt quippe & incendunt, nec omnino me (442) consumunt. O Maria, Christi Mater, jam succurre festinanter,

& in his doloribus non me sinas diutius, sed exaudi me clementer, quoniam te amavi, & frequenter imploravi.

Poterisne oblivisci, quotiens te salutavi, & quod tibi commendabam me semper, & orabam pro omnibus, quos recipit Ecclesia Catholica? Heu mihi nunc apparet, quoniam in vanum laboravi. Ad hanc vocem mihi amariter respondit Mater Domini: Ero tibi, filia, in proximo propitia.

Nam prius finietur poenitentia quam flagitia. Nam peccasti quam plurimum, relinquens filium meum, cui virgo desponsata eras eique consecrata, & me maxime ad iracundiam commovisti. Nam qui spernit meum Filium, exhonorat me nimium. Sed quia quotidie me salutabas dulcissime, serviebas, honorabas, extollebas & amabas me, orabasque pro omnibus fidelibus Christianis, sis ergo secura, quod non peribis in aeternum, sed salvaberis: Et eos, qui mihi preces hujusmodi fundunt, volo salvare: & qui me student honorare, non peribunt veraciter, sed gaudebunt perenniter. Postquam ita est locuta Mater Domini Sancta, me
(443) reliquit, & remansi confortata, & consolata, ut audisti. Nunc te quaeso, mea chara Abbatissa, stude illi servire, & devote obedire, quae tam cito fert juvamen sibi servientibus. Et si vis ejus dulcissimam gratiam acquirere, vide, ut semper illi cantes ipsas preces atque laudes, quas cantabam, dum vivebam. Nam Beatam Mariam semper exorabam pro omnibus peccatoribus. Oratio vero, quam saepius psallebam devotius, & piae Domini plus placuit Genitrici sic incipit: Sancta & perpetua virgo, & pia Domina, & caetera.

Abbatissa vero audiens haec valde gavisa est, & mane surgens, atque visionis reminiscens jubet adesse sorores, illis, quae viderat, narrans monet, ut diligant Matrem Domini, & honorent, & ut illi persolvere studeant devotissime omnes preces, quas cantabat soror illa adhuc vivens, ut & ipsae veniam ab ea reciperent & gratiam. Haec audientes sorores spondent, quod isto modo & omni servirent Matri Domini tempore. Gaudentes igitur piae Matri Domini reddunt grates pro sorore liberata, quae sic poenis erat data, & caeperunt proclamare simul omnes una voce: O quam laudanda, & quam amanda, & honoranda est ista Virgo, quae tam benigne succurrit peccatoribus. Toto ergo corde, tota mente hanc laudemus assidue, utque haec perficere valeamus,

Christus nobis concedat per intercessionem dilectae Genitricis suae, qui vivit & regnat per omnia saecula saeculorum Amen. (444)

Cap. XLIII.

De Imagine S. Mariae.

Est operae pretium referre, quod Dominus operatur in Constantinopolitana urbe, quo signo defendat Sabbatha Sanctae Mariae in hac Metropoli, ut relatu probabilium virorum didicimus. Est quaedam Basilica, cognomento Lucerna, famosa & venerabilis, in honorem Beatae Mariae Virginis consecrata. Ibi, ut mos est in Graecia, habetur ipsius Reginae imago, gestans in gremio illum suum nobilem primogenitum infantem Jesum. Haec imago pro Beatae Mariae Virginis reverentia velatur syndone holoserica, nec audet quisquam civium Divinae Virginis respicere vultum, donec revertatur ad sextam feriam. Tunc Sole jam ad occasum vergente, quando vespertina S. Mariae solemnia incipiunt, expansum velamen invisibili machina ostendit civibus coelestem Domini thesaurum. Quod velamen sursum arte Domini vibratum sic immobile perseverat per omnes noctes, illius Vigilias, & singulas Sabbathi horas, quae Mariae laudes resonant, cum solemni officio Missae, usque ad terminum horae nonae. At vero (445) Vespere Sabbathi, quae initiat solemnia Sanctae Dominicae, velum Sanctae Mariae iterum deponitur sine ullius labore, & obnubilat illam cum magna veneratione. Ex qua re probatur per Orbem terrarum mos increvisse, ut omnes Christiani festive agant memoriam Beatae Mariae in omni Sabbatho, quantum possunt ad honorem ipsius Virginis, ut ipsa sit interventrix pro nobis apud Filium suum, Dominum nostrum Jesum Christum, qui cum Patre & Spiritu Sancto vivit & regnat per omnia saecula saeculorum Amen.*

**Hic finit Codex Monasterii S. Crucis. Caput sequens ex Codice seculi XIII. Coenobii Ursinensis depromptum est.*

Cap. XLIV.

De quodam Monacho S. Blasii, nomine Marcvvardo.

Quidam Monachus Sancti Blasii, nomine Marcwardus, pius Religiosus, cum nocturnis horis ante Matutinos in Choro stans contra principale altare Matutinos de Sancta Maria cantare coepisset, sicut ipse postea secretius quibusdam narravit, de

eodem altare in anteriori parte ejusdem altaris lucem in modum Lunaris sphaerae paulatim crescere vidit. Nam sicut ille Matutinos in longius canendo protraxit, ita etiam eadem lux in majus
(446) crescendo se augmentavit: & postquam Matutinos finierat, ipsa etiam lux in modum plenae Lunae excreverat. In eadem vero luce viventem imaginem DEI Genitricis se testabatur vidisse.

Finis

NOTES

Notes

I*.

I. pp. 305-308. Fuit in Toletana urbe quidam archiepiscopus qui vocabatur, etc. Ward, II, p. 604 (7), Hildefonsus of Toledo. How he used to wear an alb that had been given him by the Virgin; and how his successor Siagrius, died when venturing to put it on. See also Ward, II, 693 (4). In the Life of St. Ildefonso by Cixila, Bishop of Toledo (died *circa* 783): see Migne, XCVI, col. 48.

Initia Miraculorum, 117.

Mussafia, *Studien*, I, 23-24 (1); II, 15 (1); 76 (36); III, 14 (1); 28 (1); V. 2 (3).

Herbert, III, 395 (384, *Spec. Laic.*) 467 (17), 540 (32), 546 (66), 696 (9). C. Neuhaus, *Die lat. Vorlagen*, 29-30. P. Meyer, Romania, XXIX (1900), 35. Caes. Heist., III, 15, see *Analecta Boll.* XXI (1902), 47. *Fita, Bol.* VII, 54 (1). *Cantigas de S. M.* II, p. XXXIX, extract from text, p. 97. Berceo, No. 1, p. 13. Kjellman, p. XLV (XV). Villecourt, *Mirac* I. Budge, I, p. 30.

II.

II. pp. 308-310. In quodam coenobis erat quidam monachus secretarii officio, etc. Ward, II. p. 604 (8). The Drowned Sacristan. How a Sacristan was drowned on his way to visit his mistress, and how his soul was restored to his body by the intercession of the Virgin.

Initia Miraculorum, 201.

Mussafia, *Studien* I, 24 (7); II, 84 (55); III, 14 (2), 27 (1); IV, 7 (1); V, 5 (19).

Herbert, III. 467 (13), 557 (224), 570 (160). C. Neuhaus, *Die Quellen*, 21-28, *Die lat. Vorlagen*, 31-32. Caes. Heist., III.

*The themes of the Miracles are taken for convenience from Ward, *Cat.* II. For the MS. Cotton, Cleopatra C. X, see Mussafia, *Studien*, II. 17-42, and Ward, II, 591. In Ward, II, 646-649 is given the analysis of MS. Add. 18346, which is Pez, except omission of No. 9, Priest of one Mass. When Ward comes to the description of this MS., pp. 646-649, he has previously given all the analyses except No. 23, Son restored to Life, and No. 40, A foreign Cripple cured in England.

16, see *Analecta Boll.* XXI (1902), 47. Fita, *Bol.* XIII, 73 (5). *Cantigas de S. M.* XI (p. LX), Berceo, No. 2, p. 20. Mielot, ed. Warner, No. XXXV. Crane, *Mirac.* VIII. Levi, *Cinquanta Mirac.* 50. Text in Pfeiffer, *Marienlegenden*, 267-68. Klapper, Erzählungen, p. 361, No. 170. Kjellman, p. XLV (XV). Tryon, p. 339 (9). Villecourt, *Mirac.* XXXVIII.

III.

III. pp. 310-312. Quidam clericus in Carnotensium civitate degebat, etc. Ward, II. 605 (9). Clerk of Chartres. How on account of his dissolute habits, he was buried outside the cemetery; how the Virgin appeared to one of his fellowclerks and complained of the treatment of "her Chancellor;" and how when they opened his grave to remove his body to a more worthy place, a beautiful flower was found in his mouth.

Initia Miraculorum, 339.

Mussafia, *Studien*, I, 24 (3); II, 74 (22); III, 14 (3); III, 28 (3).

Herbert, III, 467 (3), 546 (71), 570 (161). C. Neuhaus, *Die lat. Vorlagen*, 32-33. P. Meyer, *Romania*, XXIX (1900), 36. Fita, *Bol.* VII, 82 (12). *Cantigas de S. M.* XXIV (p. XXXI). Berceo, No. 3. p. 27. Crane, *Miracles*, X. Kjellman, p. XLV (XVII). Villecourt, *Mirac.* V. Text in Pfeiffer, p. 269, in Duplessis, *Miracles de Notre-Dame de Chartres*, 239-40, partial extract in *Cantigas de S. M.* p. 98. See also Caes. Heist., *Fragmenta, Analecta Boll.* XXI (1902), 47.

IV.

IV. pp. 312-313. Alter quoque clericus in quodam loco commorabatur, etc. Ward, II, 605 (10). Five Gaudes. How a clerk, who used frequently to sing an anthem to the Virgin containing five "gaudes" was visited by her on his death bed and promised a share of the joy he had so often wished her.

Initia Miraculorum, 69.

Mussafia, *Studien*, I, 24 (4); III, 14 (4); 28 (3); IV, 6 (9).

Herbert, III, 467 (12), 506 (35), 543 (33), 546 (70), 557

(223), 575 (16). C. Neuhaus, *Die lat. Vorlagen*, 33-34. P. Meyer, *Notices et Extraits*, XXXIV, 1, 411. Fita, *Bol.* XIII, 221 (77). *Cantigas de S. M.*, I (p. CXXIII). Berceo, No. 4, p. 31. *Alemannia*, XVII, p. 18, No. 32. Kjellman, p. XLV, XVIII. Villecourt, *Mirac.* IX.

V.

V. pp. 313-314. Vir quidam pauper degebat in quadam villa, qui cum egeret, etc. Ward, II, 605 (11). The Charitable Almsman. How a poor man for love of the Virgin gave away part of the alms bestowed on him; and how she appeared to him on his deathbed and called him to Paradise.

Initia Miraculorum, 311.

Mussafia, *Studien*, I, 24 (5); III, 14 (5), 28 (4); IV, 6 (12).

Herbert, III, 523 (41). C. Neuhaus, *Die lat. Vorlagen*, 34-35. Fita, *Bol.* XIII, 222 (78). Berceo, No. 5, p. 35. Mielot, No. 52, cf. No. 10. Caes. Heist., *Mirac.* III, 61, see *Anal. Boll.* XXI, 47. Kjellman, p. XLV, XIX.

VI.

VI. pp. 314-16. Fur quidam, qui vocabatur Eppo, multotiens res alienas, etc. Ward, II, 606 (12). Ebbo the thief. How he was sustained for two days on the gallows by the Virgin.

Initia Miraculorum, 163.

Mussafia, *Studien*, I, 24 (6); 11, 5 (28), 44 (12); III, 14 (6), 25 (8), 27 (2); IV, 7 (3).

Herbert, III, 467 (14), 513 (6), 546 (64), 558 (229), 614 (109), 685 (47). C. Neuhaus, *Die lat. Vorlagen*, 35-36. Caes. Heist., *Fragmenta* 63, see *Anal. Boll.* XXI, 47. Wright's *Latin Stories*, No. 109. Fita, *Bol.* XIII, 76 (7). *Cantigas de S. M.* XIII (p. XLI). Berceo, No. 6, p. 38. Crane, *Mirac.* XI. Levi, *Cinquanta Mirac.* 19. Kjellman, p. XLVI, XX. Villecourt, *Mirac.* XVIII. Budge, XIII, p. 40. Text in Pfeiffer, *Marienlegenden*, p. 269. Extract from text in *Cantigas de S. M.*, p. 98.

VII.

VII. pp. 316-19. In monasterio S. Petri, quod est apud Colo-

niam urbem, etc. Ward, II, 606 (13). Monk of St. Peter's at Cologne. How he died unconfessed; how St. Peter appealed to the Virgin, and how, at her intercession, the monk's soul was restored to the body.

Initia Miraculorum, 103.

Mussafia, *Studien*, I, 24 (7); II, 14 (24), 43 (9), 64 (8); III, 14 (7), 27 (3).

Herbert, III, 346 (72), 680 (47). C. Neuhaus, *Die lat. Vorlagen*, 36-38. Caes. Heist., III, 14, see *Anal. Boll.* XXI, 47. Crane, *Mirac.* IX. Fita, *Bol.* XIII, 77 (8). *Cantigas de S. M.* XIV (p. LXI). Berceo, No. 7, p. 43. Kjellman, p. XLVI, XXI.

VIII.

VIII. pp. 319-21. Nec hoc silere debemus, quod beatae memoriae Hugo abbas, etc. Ward, II, 606 (14). The Pilgrim of St. James. How Girardus, when about to start on a pilgrimage to Compostella, visited his mistress the night before; how he was met on the road by the Devil in the form of St. James; how he was persuaded to mutilate and kill himself; and how he was restored to life by the judgment of the Virgin.

Initia Miraculorum, 30.

Mussafia, *Studien*, I, 24 (8); II, 45 (30); III, 14 (8), 27 (4).

C. Neuhaus, *Die lat. Vorlagen*, 38-39. Caes. Heist., *Fragmenta*, 62, see *Anal. Boll.* XXI, 47. Fita, *Bol.* XIII, 87 (14). *Cantigas de S. M.* XXVI (p. XXIV). Berceo, No. 8, p. 48. Kjellman, p. XLVII, XXII.

Ward, II, p. 606 has this note: This is Chapter 5 of the Miracles of St. James, ascribed to Calixtus II (d. 1124): see *Acta Sanctorum*, 25 July, p. 54. See also Guibert de Nogent (d. 1124), *De Vita Sua*, lib. III, cap. 19 (Migne, clvi, col. 955). A version of the story is among the works wrongly ascribed to St. Anselm, entitled "Miraculum Grande S. Jacobi" (Migne, clix, col. 337).

IX.

IX. pp. 321-23. Sacerdos quidam erat parochiae cuiusdam

devote Domino serviens, etc. Ward, II, 607 (15). The Priest who only knew one Mass. How he was deposed by the Bishop because he only knew the Mass of the Virgin, beginning, "Salve sancta parens;" and how he was reinstated at the command of the Virgin, who styled him "my chancellor."

Initia Miraculorum, 40.

Mussafia, *Studien*, I, 25 (9); III, 14 (9), 25 (12), 28 (5); IV, 8 (10).

Herbert, III, 467 (8), 526 (100), 546 (73), 558 (231). Fita, *Bol.* VII, 91 (17). *Cantigas de S. M.* XXXII (p. XLII). Berceo, No. 9, p. 56. *Alemannia*, XVII, p. 4, No. 1. Cf. Caes. Heist., *Dial. Mirac*, VII, 5. Text in Pfeiffer, *Marienleg*, p. 270, and in Duplessis, *Miracles de N. D. de Chartres*, 246-47. Kjellman, p. XLVII, XXIII. Villecourt, *Mirac, XI.*

X.

X. pp. 323-26. Erant duo fratres in urbe Roma, quorum unus, etc. Ward, II, 607 (16). Two Brothers at Rome. How Peter, Archdeacon of St. Peter's, was sent to Purgatory for avarice, and how his brother Stephen, a Roman Lawyer, was damned for wrongs done against St. Lawrence and St. Agnes; how St. Prix ("Prejectus") appealed to Mary; and how Stephen was rescued out of hell itself, and restored to life, for thirty days' penance.

Initia Miraculorum, 386.

Mussafia, *Studien*, I, 25 (10), II, 76 (33); III, 15 (10), 28 (6); IV, 82 (1).

Herbert, III, 546 (74). C. Neuhaus, *Die Quellen*, 10-14; *Die lat. Vorlagen*, 41-42. Fita, *Bol.* XIII, 223 (79). Berceo, No. 10, p. 60. Kjellman, p. XLVIII, XXIV. Villecourt, *Mirac*, LXIV. Budge, IX, p. 36.

Ward, II, p. 607 says: Perhaps based on the vision of a knight who saw Peter in torment and Stephen crossing the Bridge of Dread, as related by Gregory the Great. Dialogi, lib. IV, cap. 36 (Migne, lxxvii, col. 384).

XI.

XI. pp. 326-27. Erat quidam vir rurali operi deditus, etc.

Ward, II, 607 (17). The Rustic who removed Landmarks. How Devils and Angels disputed for his soul; and how the angels won because of his devotion to the Virgin.

Initia Miraculorum, 474.

Mussafia, *Studien*, I, 25 (11); III, 27 (5).

Herbert, III, 467 (9), 546 (78), 566 (89). C. Neuhaus, *Die lat. Vorlagen*, 43. Caes. Heist., *Fragmenta*, 65, see *Anal. Boll.* XXI, 47. Herolt, *Mirac.* 51. Mielot, No. 62, p. XXXIV. Berceo, No. 11, p. 68. Kjellman, p. XLVIII, XXV.

XII.

XII. pp. 327-29. Apud civitatem quae vocatur Papia, in monasterio S. Salvatoris, etc. Ward, II, 607 (18). The Prior of St. Saviour's Pavia. How, a year after his death, he appeared to the Sacristan, calling out to him, "Frater Hucberte"; and how he said that, till now, he had been suffering in a region "Smirna"; but that the Virgin, whose hours he had always chanted, had passed by the place, and seen him there and led him to a place of happiness.

Initia Miraculorum, 100.

Mussafia, *Studien*, I, 25 (12); II, 45 (24); III, 15 (11), 27 (6); IV, 6 (10), 82 (2).

Herbert, III, 395 (385 (Spec. laic.). C. Neuhaus, *Die Quellen*, 14-15, *Die lat. Vorlagen*, 43-44. Fita, *Bol.* XIII, 203 (66). Berceo, No. 12, p. 71. Mielot, No. XI. Kjellman, p. XLVIII, XXVI. Villecourt, *Mirac*, LXV.

XIII.

XIII. pp. 329-30. In supradicta civitate Papia fuit quidam clericus, qui dicebatur Hieronymus, etc. Ward, II, 608 (19). Hieronymus made Bishop of Pavia. How the Clergy and Elders of Pavia were in doubt as to the election of their Bishop; how the Virgin appeared to one of them and said: "Choose my Chancellor;" and how at his request she added the name of her Elect, Hieronymus.

Initia Miraculorum, 99.

Mussafia, *Studien*, I, 25 (13); III, 15 (13), 28 (7); IV, 8 (11), 82 (3).

C. Neuhaus, *Die Quellen*, 16-17, *Die lat. Vorlagen*, 44-45. Caes. Heist., *Fragmenta* 66, *Anal. Boll.* XXI, 47. *Cantigas de S. M.* LXXXVII (p. LXVIII). Berceo, No. 13, p. 77. Kjellman, p. XLIX, XXVII.

Ward, *ut supra*, says St. Hieronymus was elected Bishop of Pavia, 778, died 787, see *Acta Sanctorum*, 22 July, pp. 321-3 where this story is given on the authority of Gasparius.

XIV.

XIV. pp. 330-32. Sancti Michaëlis archangeli nomine consecrata est quaedam ecclesia, quae Clusa ab incolis est nominata, etc. Ward, II, 608 (20). The stained Corporale. How a young monk named Anselmus spilt the sacramental wine over the corporale in the monastery of St. Michael at Clusa (now Chiusa San Michele) in Piedmont; and how the stain was removed by the Virgin.

Initia Miraculorum, 287.

Mussafia, *Studien*, I, 25 (14); 11, 75 (29); III, 15 (13), 28 (8); IV, 21 (40), 82 (4).

C. Neuhaus, *Die Quellen*, 17-19, *Die lat. Vorlagen*, 45-46. Fita, *Bol.* VII, 117 (35). *Cantigas de S. M.* LXXIII (p. LXVII). Kjellman, p. XLIX, XXVIII.

XV.

XV. pp. 333-34. Et est alia quaedam ecclesia in honorem S. Michaëlis constituta in monte qui dicitur Tumba in periculo maris, etc. Ward, II, 608 (21). Fire at Mont St. Michel. How a wooden image of the Virgin in the Church at Mont St. Michel escaped unhurt when the church was burnt by lightning.

Initia Miraculorum, 70.

Mussafia, *Studien*, I, 25 (15); II, 73 (19); III, 15 (14), 28 (1).

C. Neuhaus, *Die lat. Vorlagen*, 46-47. Fita, *Bol.* VII, 99 (22). *Cantigas de S. M.* XXXIX (p. CV). Berceo, No. 14, p. 80. Caes. Heist., *Fragmenta* 12, *Anal. Boll.* XXI, 47. Kjellman, p. L, XXIX.

XVI.

XVI. pp. 334-36. In territorio civitatis quae dicitur Pisa erat quidam clericus, ecclesiae S. Cassiani canonicus, etc. Ward, II, 609 (22). The Clerk of Pisa. How, though devoted to the Virgin, he was persuaded by his friends to marry; and how he left his bride on their wedding day, to give himself up to the service of the Virgin.

Initia Miraculorum, 109.

Mussafia, *Studien*, I, 25 (16); II, 43 (7), 74 (24); III, 9 (6), 15 (16), 25 (11), 28 (9).

Herbert, III, 467 (11), 529 (19), 531 (1), 543 (30), cf. 546 (75), 549 (118), 555 (194), 558 (230), 614 (110). C. Neuhaus, *Die lat. Vorlagen*, 47-48. Fita, *Bol.* VI, 420 (3), VII, 128 (43). *Cantigas de S. M.* CXXXII (p. LXX). Berceo, No. 15, p. 83. Mielot, IX, p. XI, cf. Nos. XX, XXV. Crane, *Miracles*, XX. Levi, *Cinquanta Mirac*, 40, cf. XXXVII. Text in Pfeiffer, *Marienlegenden*, p. 271. Kjellman, p. L, XXX. Tryon, p. 370 (11).

XVII.

XVII. pp. 336-38. Quaedam mulier, nomine Murieldis, coniunx cuiusdam militis, etc. Ward, II, 609 (23). Murieldis, a woman of Fecamp, and wife of a Knight named Roger Fitz-Wimund. How she was taken from church to church, in order to cure her madness; and how she was finally cured in a lonely church in a wood dedicated to the Virgin.

Initia Miraculorum, 1128.

Mussafia, *Studien*, I, 26 (17); II, 6 (51); III, 15 (17), 27 (1), 28 (10); IV, 9 (11); V, 8 (46).

C. Neuhaus, *Die lat. Vorlagen*, 48-50. Fita, *Bol.* XIII, 199 (62). Kjellman, p. LI, XXXI.

XVIII.

XVIII. pp. 338-40. Cum diversis gentibus et pluribus . . . in urbe Vivaria, etc. Ward, II, 619 (23). The lost Foot restored. How a man "in urbe inuaria" (a mistake for uiuaria,

meaning Viviers) was attacked by the *mal des ardents*, and was forced to cut off his own foot in despair; and how he recovered it again by the aid of the Virgin.

Initia Miraculorum, 261.

Mussafia, *Studien*, I, 26 (18); II, 14 (22), 44 (10); III, 15 (16); IV, 83 (12); V, 9 (50).

Herbert, III, 523 (51). C. Neuhaus, *Die lat. Vorlagen*, 53. Printed by Neuhaus from Arundel MS. 346, the tale having been lost out of Cleopatra C. X. Fita, *Bol.* VII, 97 (21). *Cantigas de S. M.* XXXVII (p. CVI). Kjellman, p. LII, XXXIII. Tryon, p. 336 (5). Mielot, No. LXV, p. XXXV. Budge, X, p. 37.

Ward, *op. cit.*, p. 620, gives a note on the *mal des ardents*, also known as the *ignis sacer* or *feu sacré* and cites contemporary writers. See also Ward, II, p. 589.

XIX.

XIX. pp. 340-43. Tempore namque illo, quo divinae placuit pietati, etc. Ward, II, 614 (36). Abbot Elsinus. How, shortly after the Norman Conquest Elsinus, Abbot of St. Augustine's, Canterbury, was sent by William the Conqueror on a mission to Denmark; how his ship was in imminent danger, when returning home; how he was addressed by a man wearing a bishop's mitre, and enjoined by him to celebrate the Conception of the Virgin on the 8th of December; and how he inaugurated this festival at Ramsey Abbey, which was under his government.*

Initia Miraculorum, 1698.

Mussafia, *Studien*, I, 16-17 (1), 26 (19); III, 15 (18).

Herbert, 523 (29), 540 (33), 608 (30), 697 (14). C. Neuhaus, *Die Quellen*, 44-48, *Die lat. Vorlagen*, 69-70. Fita, *Bol.* VI, 407, XIII, 188-89. Crane, *Miracles*, XVIII.

XX.

XX. pp. 343-45. In Lidda civitate, quae proxima est civitati

*There is a long and important note in Ward, II, p. 615, on the history of this story. Other historical references are given in the *Initia Miraculorum*, 1698.

quae, etc. Ward, II, 611 (26). Libia (a mistake for Lydda). How the Jews complained to the Emperor of the Apostles having turned a synagogue into a church near Diospolis (Lydda, near Jerusalem); how he ordered the building to be closed for forty days, for a manifestation of God's will; and how at the end of that time a portrait of the Virgin (who was then living at Mount Sion) appeared upon the wall. Also how, in later times, the Emperor Julian ordered the Jews to remove the portrait, but they dared not touch it.

Initia Miraculorum, 146.

Mussafia, *Studien*, I, 26 (20); II, 5 (30), 12 (20), 14 (18); III, 15 (19), 28 (4).

C. Neuhaus, *Die lat. Vorlagen*, 56-57. Fita, *Bol.* VII, 89 (15). *Cantigas de S. M.* XXVII (p. XXIV), extract from text, p. 99. Mielot, No. XXVII*, p. XIX. Tryon, p. 371 (14).

XXI.

XXI. p. 346. In sancta Gethsemani, quae est inter Hierusalem et montem Oliveti, etc. Ward, II, 611 (27). Gethsemane. How a portrait of the Virgin and Child was painted, by no human hand, upon one of the four columns which stood above the Virgin's grave.

Initia Miraculorum, 858.

Mussafia, *Studien*, I, 26 (21); III, 28 (4, 5).

C. Neuhaus, *Die lat. Vorlagen*, 57. Fita, *Bol.* VII, 90 (16). *Cantigas de S. M.* XXIX (p. CIV).

XXII.

XXII. pp. 346-50. In loco, qui Tumba dicitur, est quaedam ecclesia in honorem, etc. Ward, II, 602 (3). Childbirth in the Sea. How a woman on a pilgrimage to Mont St. Michel in Normandy was overtaken by the tide, but was protected by the Virgin who kept off the waves with her sleeve; and how she was safely delivered of a child.

Initia Miraculorum, 25.

Mussafia, *Studien*, I, 26 (22); II, 14 (19), 19 (21); III, 16 (20).

C. Neuhaus, *Die lat. Vorlagen*, 21-23. Fita, *Bol.* VII, 120 (37). *Cantigas de S. M.* LXXXVI (p. XLVII), extract from text p. 100. Berceo, No. 19, p. 105. Kjellman, p. XXVIII, III. Mielot, No. 30, p. XXI. Villecourt, *Mirac.* XIV. Budge, XV, p. 42.

XXIII.

XXIII. pp. 350-53. Olim fuit quidam monachus in quadam congregatione, etc. Ward, II, 612 (30) Devil in three Beast-Shapes. How the Devil frightened a drunken Monk three times, in the form of a bull, a dog, and a lion, and how each time the monk was rescued by the Virgin.

Initia Miraculorum, 66.

Mussafia, *Studien*, I, 27 (23); III, 4 (7), 16 (21), 27 (2); IV, 83 (9).

Herbert, III, 677 (19). C. Neuhaus, *Die Quellen*, 37-39, *Die lat. Vorlagen*, 61-62. Fita, *Bol.* VII, 104 (25). *Cantigas de S. M.* XLVII (p. LXI). Berceo, No. 20, p. 111. Kjellman, p. LX, XLII. Tryon, p. 370 (9). Budge, XVI, p. 43.

XXIV.

XXIV. pp. 354-57. In Galliae partibus est quoddam monasterio in honore, etc. Ward, II, 647 (23). Son restored to Life. How the wife of a French Knight prayed the Virgin for a child; how she bore a son and soon lost him; and how she prayed again, and the child's life was restored.

Initia Miraculorum, 790.

Mussafia, *Studien*, I, 27 (24); II, 6 (49); III, 16 (22), 27 (8). Fita, *Bol.* VII, 79 (10). *Cantigas de S. M.* XXI (p. XLI). Mielot, No. XXXI, p. XXI.

XXV.

XXV. pp. 357-58. Moris erat S. Dunstano loca sancta, quando Cantuariae, etc. Ward, II, 631 (27). Saint Dunstan and the Virgin's Choir. How St. Dunstan, when at Canterbury, was led by the Virgin to her church, where he heard her choir of virgins sing a hymn of Sedulius beginning: "Cantemus domino

socie cantemus honorem." Ward says: This story is in the biographies of Dunstan by "B", Osbern, Eadmer, and William of Malmesbury (Stubbs, *Memorials of St. Dunston*, Rolls series, pp. 48, 118, 208, 316). In Pez. cap. 26 and Mielot, no. 32, as in the Life by Eadmer, it is preceded by the account of another vision seen by Dunstan, of white figures singing at night in the Lady-chapel of St. Augustine's Abbey, at Canterbury. The hymn is an Elegy, printed in Migne, XIX, col. 753. See also Ward, II, 693 (2), Cotton, Vesp. D. XIX, and Add. 15,723, II, 27.

Initia Miraculorum, 1117.

Mussafia, *Studien*, I, 27 (25); II, 26 (56), 84 (54); III, 4 (2). Mussafia says: 25 und 26 bilden eigentlich nur eine Nummer und finden sich in vielen Handschriften vereinigt."

Herbert, III, 535 (4), 557 (227), 697 (19). Mielot, XXXII, p. XXI. Kjellman, p. LV, XXXVII, prints Pez 25, 26, on pp. 276-277. Cf. Pez. XXVI.

XXVI.

XXVI. pp. 358-59. Alio item tempore praefata pastorum ecclesiae limina simili, etc.

Initia Miraculorum, 45. See Pez, XXV.

XXVII.

XXVII. pp. 359-63. Erat enim navis in medio maris mediterranei peregrinis onusta, etc. Ward, II, 628 (8) MS. Add. 15, 723. How a Bishop was saved in a boat from the wreck of a ship laden with pilgrims for Jerusalem; how he saw the souls of the Drowned ascend to heaven, in the form of doves; and how the Virgin saved one of them alive, from the bottom of the sea, wrapping her cloak round him. Ward cites *Spec. hist.* VII, 88 and Gobii (*Scala Celi*) CLXIII, and says: "In Mielot XXXIII, this and the next number (our No. 9) form one article. The two are also found together in Pez, Nos. 27, 28. See Mussafia, I, 27, III, 59."

Initia Miraculorum, 303.

Mussafia, *Studien*, I, 27 (27); II, 42 (1), 48 (13-14); III, 16 (23), 27 (2-3).

Herbert, III, 523 (44), 608 (29). Caes. Heist., *Fragmenta*, 39, see *Analecta Boll.* XXI, 47. Fita, *Bol.* VII, 92 (18). *Cantigas de S. M.* XXXIII (p. XLIII). Berceo, No. 22, p. 137. Mielot, XXXIII, p. XXII. Crane, *Miracles*, II. Levi, *Cinquanta Mirac.* 23. Villecourt, *Mirac.* XV.

XXVIII.

XXVIII. pp. 363-65. Fuit enim aliquando in medio maris britannici nimia cum aliis, etc. Ward, II, 626 (9). MS. Add. 15,723. Light on the masthead. How an Abbot was caught in a tempest "in medio maris britannici"; how some one invoked one saint, some another; how the abbot exhorted all to invoke the Virgin, and himself began to chant the response "Felix namque", and how a great light appeared above the mast, and the storm ceased.

Initia Miraculorum, 557.

Mussafia, *Studien*, I, 27 (28); III, 16 (24), 26 (49), 27 (2, 3).

Caes. Heist., *Fragmenta*, 40, see *Anal. Boll.* XXI, 47. Fita, *Bol.* VII, 96 (20). *Cantigas de S. M.* XXXVI (p. CIV), extract from Pez, p. 99. Text in Pfeiffer, *Marienlegenden*, p. 272. Crane, *Miracles*, III. Levi, *Cinquanta Mirac.* 22. Kjellman, p. LX, xli. Villecourt, *Mirac.* XXXVII.

XXIX.

XXIX. pp. 366-67. Fuit quidam religiosus frater, etc. Ward, II, 612 (31). Complines. How the Virgin taught a priest to chant her Complines.

Initia Miraculorum, 252.

Mussafia, *Studien*, I, 27 (29); II, 28 (71), 48 (15), 84 (52); III, 16 (25), 28 (13); IV, 83 (10).

C. Neuhaus, *Die Quellen*, 39-41, *Die lat. Vorlagen*, 62-63. Fita, *Bol.* XIII, 225 (80). Kjellman, p. XXXIV, X.

XXX.

XXX. pp. 367-72. Frater quidam erat qui in coenobio quodam militabat, etc. Ward, II, 613 (32). Milk. Monk laid out as dead. How the Virgin healed the ulcered mouth and throat of a Monk with her milk. See also Ward, II, 620 (27), Arundel 346, and II, 626 (4), Add. 15,723. Ward, II, 647 (30), Add. 18,346 (= Pez), says: "No. 30 is here written as a separate article, but it is only an anecdote introduced into the middle of No. 29. Accordingly, in the edition printed by Bernhard Pez, it appears as part of cap. XXX (Milk), at pp. 370-71. The anecdote of Carpus is taken from the Epistles of Dionysius the Areopagite: see Migne, *Patrol. Gr.*, III, cols. 1097-1100. Cleopatra C. X. does not contain the story of Carpus. Ward, II, p. 613 (32), says: "L. d'Achery in his Notes on Guibert de Nogent's "De Pignoribus Sanctorum (Migne, clvi, col. 1044), gives the same story as "factum lib. membranaceo De miraculis B. Mariae, anno circiter 1100 scriptis mandatum, cap. 76." D'Achery prints the legend as prose, except at the end, beginning with: "Benedicta sit talis Domina, etc."

Initia Miraculorum, 461.

Mussafia, *Studien*, I, 28 (30); II, 30 (38) 40; III, 16 (26); IV, 83 (13).

Herbert, III. 512 (1), 546 (69), 696 (10), 697 (27, 29), see too *Romania*, XXIX, p. 31). C. Neuhaus, *Die Quellen*, 32-36. *Die lat. Vorlagen*, 63-65. Fita, *Bol.* VII, 110 (29). *Cantigas de S. M.* LIV (p. CVIII). Crane, *Miracles*, XII. Levi, *Cinquanta Mirac*, 7. Kjellman, p. LVI, XXXVIII, XXXIX. Tryon, p. 338 (8). *Alemannia*, XVII, p. 17, No. 31.

Mussafia, *Studien*, I, 28, note, says: "Diese Erzählung ist wenigstens zum Theile rhythmisch abgefasst. Andere rhythmische Legenden sind 35, 37, 41. In der Ausgabe von Pez ist dieses nur bezüglich 37 (im Druck 38) ersichtlich, wenngleich auch hier die metrische Form durch die Nachlässigkeit der Schreiber argen Schaden erlitt. In 30, 35, 41 ist durch Umstellung, Zusätze, Auslassungen so viel modificirt worden, dass Rythmus und Reim zwar dem aufmerksamen Leser bald auffallen, aber eine Herstellung der Verse ohne andere Hilfsmittel oft unmöglich wird. Pez

hat sie denn auch als Prosa gedruckt. Ob alle Handschriften; welche Pez euthalten, dieselben Verderbnisse bieten, ist mir nicht bekannt: wer es unternehmen wird, diese Texte Kritisch zu bearbeiten, wird im Verhalten der Handschriften bezüglich dieses Punktes ein willkommenes Mittel finden deren gegenseitiges Verhältniss zu ergründen. Solten sie indessen auch alle in der Verballhornung der rhythmischen Form übereinstimmen, so ist deshalb die Herstellung des Originals Keineswegs unmöglich; denn dieselben Legenden kehren in anders gearteten Sammlungen, und zwar in meist unversehrter Gestalt, wieder." It will be seen later, under 35, that Mussafia (V. 49) has attempted the reconstruction of one of these rhythmical legends. Of the present legend Ward, II, 620 (27) simply says, "Partly in rhyme." The version in Cleopatra, C. X: f. 134, has been printed in Neuhaus, *Die lat. Vorlagen*, pp. 63-65, with variants from Arundel, 346, f. 68.

XXXI.

XXXI. pp. 373-74. Contigit res quondam mira in civitate Bituricensi, quam solebat, etc. Ward, II, 601 (1). Jew at Bourges. How a child of Jewish parents told them that he had gone into a church and received the Eucharist, and how he was thrown by his father into an oven, but was preserved alive by the Virgin.

Initia Miraculorum, 95.

Mussafia, *Studien*, I, 28 (31); II, 12 (30), 35 (28); III, 16 (27), 27 (7), 35 (28); IV, 5 (6), 8 (12), 82 (5).

Herbert, III, 505 (31), 546 (83), 575 (15), 629 (45), 665 (240), 685 (49), 696 (4). C. Neuhaus, *Die Quellen*, 52-53, *Die lat. Vorlagen*, 10-12. Wolter, *Der Judenknabe*, 44-45. Fita, *Bol.* VII, 68 (3). *Cantigas de S. M.* IV (p. XCIV). Berceo, No. XVI, p. 88. Text in Pfeiffer, *Marienleg*, 274-75, in Wolter, *ut supra*, and extract in *Cantigas*. Johannes Monachus, *Liber de Miraculis*, p. 44 (5), 46 (6). P. Meyer, *Notices et extraits*, XXXVI, I, 49-50. Kjellman, p. XXVI, I. Tryon, pp. 324, 336, 370. Villecourt, *Mirac.* XIII.

XXXII.

XXXII. pp. 375-77. Fertur fuisse apud S. Cadowardum

Cestione, etc. Ward, II, 614 (34). Eulalia. How Eulalia, a nun of St. Edward's at Shaftesbury was enjoined to say her Ave Maria more slowly. Ward, *ut supra* says "In Pez, cap. 32, the nunnery is miscalled "apud S. Cadowardum Cestione", and in Add. 18, 346 it is "Apud sanctum Codowardum cestonie".

Initia Miraculorum, 73.

Mussafia, *Studien*, I, 28 (32); II, 6 (47), 48 (16); III, 16 (28); IV, 8 (9).

Herbert, III, 523 (38), 535 (3), 638 (1), 697 (23). Crane, *Miracles*, XV. Villecourt, *Mirac.* XLII.

XXXIII.

XXXIII. pp. 377-83. Fuit quidam religiosus Archidiaconus Ecclesiae Leodicensis: etc. Ward, II, 638 (10). Jew lends to Christian. How Theodore, a merchant of Constantinople, borrowed money of a Jew named Abraham, and gave the Virgin as his surety; how, being at Alexandria on the eve of the day appointed for repayment, he placed the money in a casket, and committed it to the waves, with a prayer to the Virgin; how it floated to the Jew's feet next day, and he secured it, but nevertheless claimed payment when the merchant returned; how Theodore brought him before the figure of Christ in St. Sophia's, and a voice from the figure declared that the debt had been paid; and how from that time both the church and the service held there in commemoration of this miracle were called "martirium, id est testimonium."*

Initia Miraculorum, 41; 559.

*Ward, II, p. 639, says: "The Rev. Baring Gould, in his *Historic Oddities*, 1st series (London, 1889), p. 103, gives this story (with title "Abram the Usurer") as found by him in a sermon preached at Constantinople, the composition of which he assigns to the 10th cent.; this sermon is in Combefis, *Novum Auctarium*, vol. II. (Paris, 1648) col. 611. In the sermon, however, the surety was not the Virgin, but the crucifix from which the miraculous voice afterwards issued. For many other versions, see the Introduction to Mielot, No XXXIV.

In the *Mirabilia Urbis Romae* (Eng. transl. by F. M. Nichols, London, 1889), p. 143, "the image of the Crucifix that nodded his head to bear witness between a Jew and a Christian of the money received" is described as being (in the 14th century) in the cloister of the holy Gregory on the Palatine." In Ward, II, p. 648 (Add. 18346 = Pez) No. 33 is a version introduced by a visit of an Archdeacon of Liége to Constantinople.

Mussafia, *Studien*, I, 28 (33); II, 15 (2, 27), 48 (17); III, 16 (29), 28 (3); V, 43.

Herbert, III, 505 (32), 513 (5), 523 (46), 529 (12), 546 (68), 677 (12), 696 (5). Text in Unger, *Mariu Saga*, Christiania, 1871, I, V-IX. Fita, *Bol.* VII, 83 (13). *Cantigas de S. M.* XXV (p. XXIII). Berceo, No. XXIII, p. 146. Mielot, No. XXXIV, p. 146. Johannes Monachus, No. 1, pp. 6-35. Kjellman, p. LXIII, xlviii. Tryon, pp. 337 (6), 373 (17). Villecourt, *Mirac.* XXXV.

XXXIV.

XXXIV. pp. 383-89. Quidam namque religiosi studii clericus, etc. Ward, II, 640 (16). Hours sung daily. How a clerk visiting a monastery near Cambrai, found that the hours of the Virgin were sung there daily; and how one of the monks told him that it was in remembrance of a Vision of Judgment, in which he himself had seen the Virgin plead his cause; and how one of the other monks had been warned by her not to check the zeal of her devotees.

Initia Miraculorum, 182.

Mussafia, *Studien*, I, 29 (34); III, 16 (30); V, 3 (7).

Mielot, No. XXXV, p. XXIII.

XXXV.

XXXV. pp. 389-96. Praesul quidam erat, qui quendam habebat clericum, quem, etc. Ward, II, 621 (31). Love gained by Black Arts. How a Clerk won the love of a Girl by magic; how the Virgin claimed him on his wedding-day; how he obtained permission from his Bishop to put away his bride, and give himself up to the service of the Virgin, and how the latter at his death led his soul to heaven.*

Initia Miraculorum, 94.

Mussafia, *Studien*, I, 29 (35); II, 27 (63); III, 17 (31), 28 (15); IV, 52; V, 48.

*Ward, II, p. 622, says "It is in Pez, cap. 35 (printed in prose, but practically the same text as the present). This story has some points of resemblance with that of Proterius in the Life of St. Basil (see *Vitae Patrum*, in Migne, *Patr. Lat.* lxxiii, col. 302)."

Fita, *Bol.* VII, 127 (42). *Cantigas de S. M.* CXXV (p. XXXV). Mielot, No. XXV, p. XVIII. Kjellman, p. LXII, xlvi.

This is the second of the four rhythmical legends in Pez. See what Mussafia says above in note to No. 30. In *Studien*, IV, 53-79, Mussafia prints the two French versions of this legend and the Latin version found in the 63 chap. of the collection of William of Malmesbury. In *Studien*, V, pp. 49-53, Mussafia prints the rhythmical version found in the MS. Lat. 14463 of the National Library of Paris. He gives the variants of a number of other MSS., and remarks: "Ob in allen diesen Handschriften die rhythmische Form gut bewahrt ist weiss ich nicht; in der Pez-Sammlung, No. 35, ist sie fast durchgehends arg verletzt."

XXXVI.

XXXVI. pp. 396-403. Fuit ergo, ut veracium fideli relatione virorum fertur quaedam, etc. Ward, II, 626 (6). Abbess delivered. How an Abbess, accused of inchastity, was helped by the Virgin; and how her child was carried by two Angels to a Hermit.

Initia Miraculorum, 4.

Mussafia, *Studien*, I, 29 (36); II, 45 (33), 48 (17); III, 17 (32), 27 (3); IV, 6 (14), 8 (6).

Herbert, III, 395 (371, 523 (43), 547 (100), 575 (13), 676 (7), 696 (6). Fita, *Bol.* VII, 69 (4). *Cantigas de S. M.* VII (p. XXIX), extract from text, p. 96. Berceo, No. 21, p. 120. Mielot, No. LXX, p. XXXVII, cf. Tryon, p. 369 (5), Villecourt, *Mirac.*, XXIV. Budge, XII, p. 37. Extract from text in Chmel, *op. cit.* pp. 100-101.

XXXVII.

XXXVII. pp. 403-409. Visio cujusdam Sacerdotis. This chapter, containing the Vision of Potho, is not properly a part of the Miracles of the Virgin, but as it is important for the history of the work, and for the sake of completeness, I have printed it as it stands in Pez, *Liber de Miraculis*, and also here in the more correct form published in an earlier work by Pez,

Thesaurus anecdotorum novissimus, Augsburg, 1721-1729, 6 vols. Fol. vol. I. Dissertatio Isagogica in Primum Tomum, pp. XLI-XLIV (section LXV), p. XLII.

Inter haec plura sine dubio est insignis *Liber de Miraculis B. Mariae Virginis*, quem sub *Botonis* Presbyteri nomine in bibliotheca S. Crucis, et Dorotheana reperimus. Et quoniam de hoc Pothone seu Bottone Prunveningensi aut nihil aut pauca hactenus constiterunt, adscribemus hic, quae in Libro de Miraculis S. Mariae, qui incipit: *ad omnipotentis Dei laudem cum saepe recitantur miracula Sanctorum*, etc. sub medium operis de se ipse commemoravit.

Quidam Presbyter, qui in Divinis Scripturis studebat, & dictandi scribendique usum habebat, cum reliquo cursu, quem in diurnis horis de Sancta Maria frequentabat, etiam Completorium de illa cottidie cantare solebat. Qui cum quadam die completo regulari Completorio se in lectulo collocasset, Omeliam super illud Evangelium: exurgens Maria abiit in montana, dictare coepit. Sed cum attentius meditationi insisteret, inter meditandum obdormivit, & Completorium, quod de S. Maria dicere debuit, oblivioni tradidit. Gravatus ergo somno putabat se stare in Ecclesia ante principale altare, ubi accedentem ad se Dominam reverendo vultu aspexit, & quasi faciem matris suae videret, cum admiratione nimia gaudebat. Quam cum salutasset, illa subridens: nolite, inquit, mirari, quod hac hora venerim ad vos. Veni enim, ut Completorium a vobis audiam, quod nondum audivi. Et cum ille jam Completorium se cantasse affirmaret, illa subjunxit: unum quidem Completorium, quod est regulare, dixistis, sed alterum neglexistis. At ille in se reversus recordatus est, Completorium S. Mariae se oblivioni tradidisse. Tunc pia Mater eum assumpsit, & secum ducens ad altare S. Johannis Baptistae, quod juxta principale altare ad septentrionalem plagam situm est, divertit. Ibi lux immensa refulsit, quae altare illud & ea, quae in circuitu altaris sunt, perfudit. Sedile positum erat juxta altare, ubi sedere secum Presbyterum beata Maria faciens, ut Completorium cantaret, admonuit. Illa sessio jocunda erat, in qua tanta dulcedine mentis delectabatur ille, qui Completorium cum B. Maria cantabat, ut se in Paradiso DEI esse sentiret. Finito Completorio ipsa Caelestis Reginae visio disparuit.—Ego

scilicet Boto, qui hanc visionem jam senex de S. Maria vidi, & quasi de alieno scripsi, plura de ipsa Matre Misericordiae & ejus beneficiis, quae ante annos XL, circa me gerebantur, referre dignum duxi.

Tunc aetate juvenis, officio Subdiaconus eram, cum supra vires ingenii mei meditandi ac dictandi studio fervere coepi, ita ut hujus exercitii gratia saepius insomnem ducerem noctem. Quocirca infirmitatem maximam capitis incurrebam, & in lectum decidens totis viribus corporis destititus eram. In illa tam diuturna aegritudine mea fastidio eram fratribus nostris, qui me custodiebant, & ideo a me recedebant, nec curam mei gerebant. Solus ille beatae memoriae Heinricus Elemosynarius ex affectu charitatis refovebat, juxta me jacebat, & me tunc pene ad exitum propinquantem diligenter custodiebat. In quo statu corporis & mentis tunc essem, nec verbis perfecte explicare possum. Exteriorem hominem meum flagellis suis DEus cinxerat: interiorem vero hominem manu sua tenebat, & ducebat, quo volebat. A terra sursum elevabar ad diversas mansiones lucidas, lucidiores, lucidissimas, ubi requiescunt animae sanctorum: spiritu rapiebar & miranda videbam, quae dicere non licet, qua nec dicenti aliquis forte crederet. Sed & sub terra dimersum me sentiebam, & in poenis infernalibus horrenda videbam. Inter haec in lecto velut exanimis jacebam, & nihil horum, quae videbam, in locis & aedificiis agnoscebam. Corporei oculi mei sic obscurati erant, ut nullum ex fratribus nostris facie vel nomine cognoscerem. In alio enim seculo me esse putabam. Antichristum tunc temporis in seculo regnare aestimabam, cum quo me pugnaturum fore formidabam: Quid plura? Ego, qui a Magistris aliquando instructus litteratus esse putabar, nunc flagellantis Domini manu tactus in infirmitate non cognovi litteraturam, quia introivi in potentias Domini. O quanta est potentia, quam terribilis est in sua potentia ille, qui aufert etiam spiritum Principum! Ipse communem hominum sensum mihi abstulit, & alios, quos voluit, sensus super me induxit. Quis non miretur, quis non stupeat, quod de tota scientia mea nihil mihi remansit, sed totum simul amisi, quicquid unquam didici? Si librum inspiciebam, legere vel cantare aliquid nesciebam: si orare volebam, nec Psalmum nec Pater noster, nec credo in DEum, nec aliquam orationem ad

memoriam revocare poteram. De tota scriptura veteris ac novi testamenti nihil aliud memoria retinebam nisi illam Antiphonam: sancta Maria succurre miseris, & Hymnum: Ave maris stella, quae jugitur repetebam, terebam, & hac voce inclamabam: O sancta Maria, spes & solatium miserorum, exaudi me clamantem ad te. Adhuc quattuor anguli in capella tua: da mihi locum in domo tua, ut requiescam. Dum haec clamarem, Matutina laus a fratribus in choro cantabatur. Interea ego in domo infirmorum jacens in lecto soporatus sum: Et ecce video in Ecclesia S. Mariae ante altare thronum positum, & in throno sedentem Dominum JEsum, & ante faciem ejus stantem beatam illius genitricem, quae flexis genibus sic orabat: Domine clementissime miserere illi, qui ad me jugiter clamat. Da ei per gratiam tuam, ut de infirmitate convalescat, & amodo in tuo servitio proficiat. His visis & auditis statim evigilavi, & Conventum cum processione intrantem in capella audivi & Cursum S. Mariae cantantes audiebam, & pristino sensu mihi reddito intelligebam, & cum psallentibus psallebam, mirantibus cunctis diluculo surrexi de lecto, convalui de infirmitate. Ex tunc per DEI misericordiam & sanctae DEI Genitricis intercessionem scientiam percepi ampliorem, & perspicaciorem in Divinis scripturis intelligentiam &c.

XXXVIII*.

XXXVIII [Muss. XXXVII]. pp. 409-414. Praesul erat quidam Domino gratus ex Francorum gente natus, etc. Ward, II, 622 (1). St. Bon and his Vestment. How St. Bon, Bishop of Clermont (689-699), performed Mass one night before the Virgin and a choir of angels, and was rewarded by her with the gift of a vestment; and how his successor, being incredulous, went to the same church alone at night, but fell asleep, and was transported to his own bed.

Ward says "the same version is printed in Pez, cap. 38, and also ("ex MS. Carthus. Colon.") in *Acta Sanctorum*, 15 Jan., p. 359."

*Mussafia, *Studien*, I, p. 29, note 1, calls attention to the fact that from now on the numbers of the chapters in the printed work are larger by one, owing to the omission between "Abbess" and "Bonus" of the "Vision of Potho". I have put in brackets after the numbers of the printed text the numbers of Mussafia.

Initia Miraculorum, sub verb. Praesul erat Deo gratus ex Francorum.

Mussafia, *Studien*, I, 29 (37); II, 26 (55); III, 17 (33), 28 (16).

Fita, *Bol.* VII, 114 (33). *Cantigas de S. M.* LXVI (p. LXVI). Mielot, No. XXVI, pp. XVIII-IX. Kjellman, p. LV, XXXVI.

Mussafia in note to *Cantigas de S. M.* LXVI (p. LXVI) says: "Potho 38 (37) in versi, publicata oltre che dal Pez, dai Bollandisti, da Ed. Du Méril, da M. Haupt (*Zeit. f. deuts. Alter.* III, 299)." See *Poésies populaires latines antérieures au douzième siècle* par M. Edelestand du Méril. Paris, 1843, p. 190. "Légende de Bonus." The editor says: "Ce petit poème, dont les premiers vers avaient été publiés dans *l'Altdeutsche Blätter*, t, 1, p. 327, est dans un MS. du XI ou XII siècle de la Bibliothèque de Gottweig, près de Lintz. Ce morceau est surtout remarquable par la richesse des rimes, qui, excepté dans les deux derniers vers, ont constamment deux syllables. Albericus Trium-Fontium en parle à l'année 764: De eodem sancto Bonito habetur illa narratio rhythmica in Miraculis Beatae Mariae quae sic incipit: Praesul erat Deo gratus, etc." This is the only one of the four rhythmical legends in Pez printed as verse. See Mussafia's note to No. 30, *Studien* I, 28, note 1, as well as note 2, p. 22.

XXXIX.

XXXIX [Muss. XXXVIII]. pp. 414-18. Quidam monachus fuit Westmonasterio, Leuricus nomine, qui, etc. Ward, II, 617 (38). Abbot Leofric. Story told to the author by Aedric, Prior of Chertsey; how Lefricus, a monk of Westminster, was made Abbot of Chertsey; how at the desire of the Chertsey monks, he was removed by the King to Holm; how he returned to Chertsey, and was soon afterwards attacked by a fatal illness; and, how the grace of the Virgin restored him sufficiently to receive the sacrament before he died.

Initia Miraculorum, 1388.

Mussafia, *Studien*, I, 29 (38); II, 47 (3); III, 17 (34).

Ward, II, 617, says: "In Pez, cap. 39, Aedric and Lefricus

both become "Leuricus", Chertsey becomes "Certosia", and Holm is simply called "alia abbatia". There is no record of any Abbot Leofric of Chertsey. On a leaf prefixed to the Chronicle of John of Oxenede (Cotton, Nero D II. f. 217 b), written about the end of the 13th century, Hugh, nephew of King Stephen, is said to have become Abbot of St. Bennet of Hulm (in Norfolk) in 1134, and afterwards of Chertsey (see Dugdale's *Monasticon*, vol. III, 1821, pp. 63, 64). Hugh occurs as Abbot of Chertsey in one Charter of Henry I. (1121-1128) and in three of Stephen (see Cotton, Vitellius A. XIII, ff. 55-576). See also Dugdale, vol. I, pp. 422, 423, where Abbot William is said to have been succeeded at Chertsey by Hugh in 1107.

XL.

XL [Muss. XXXIX]. pp. 418-36. In Gallica regione Burgundionum finibus, etc. Ward, II, 640 (17). The drowned Sacristan. How the Sacristan of a Burgundian Abbey was accused of inchastity; how he solemnly protested his innocence; how he was drowned one night, when returning from his mistress; how his body was left in the river, as unworthy of Christian burial; how a young monk prayed for him unceasingly, till he was visited by the Virgin and told that his prayers had saved the soul of his friend; and how the body was found uncorrupted in the river, with the water arching over it like a vault.

Ward, II, p. 640, says: "This is a verbose copy of the version that was translated into French by Jean Mielot (No. 36). For other versions, see the Introduction to Mielot, pp. XXIII-XXV. It differs very substantially from the version in Cleop. C. X., No. 8." This last mentioned version is Ward, II, 604 (8). The Drowned Sacristan. How a Sacristan was drowned on his way to visit his mistress; and how his soul was restored to his body by the intercession of the Virgin. Ward, II, p. 605 says: "A very similar version of the same story is in the small Collection reprinted (after Labbe) by Migne (vol. clxxiii, col. 1384), and attributed to Gautier, a Monk of Cluny, to whose name the date of 1141 is added. But this collection has been ascribed to Gautier of Compiègne in the *Histoire Lit-*

téraire, tome XII, p. 491. The different versions are noticed in the Roxburghe edition of Mielot, pp. XXIII-XXV.

Initia Miraculorum, 13.

Mussafia, *Studien*, I, 30 (39), 74 (64); III, 17 (35), 48 (19).

Herbert, III, 395 (378, *Spec. Laic.*). Mielot No. XXXVI, p. XXIII. Crane, *Miracles*, VIII.

XLI.

XLI [Muss. XL]. pp. 437-40. Erat quidam Teutonicus, genere quidam clarus, sed ab inferiore, etc. Ward, II, 648 (40). A foreign Cripple cured in England. How it was revealed to a German cripple that if he crossed the sea into England, he would be cured there in a church dedicated to the Virgin; and how that came to pass at a place called "Curdiges" ("Curdinges" in the ed. by Pez), in the territory of Bury St. Edmund's. Ward, II, p. 648, says: "A story derived "de quodam presbitero merciomensi [s] cenobii canonico" (in ed. B. Pez, "meritoniensis", meaning probably Merton Priory, in Surrey. In Mielot, No. 42, the place where the cripple was cured is "Turdinges," the burial-place of St. Edmund the Martyr."

Initia Miraculorum, 176, 477.

Mussafia, *Studien*, I, 30 (40); II, 48 (20); III, 17 (36). Mielot, No. xlii, p. XXVII.

XLII.

XLII [Muss. XLI]. pp. 440-54. Fuit quaedam sanctimonialis in quodam conventu feminarum, etc. Ward, II, 621 (29). A Nun's Penance left uncompleted. How a Nun, who had died before she could do the penance set her, appeared to her Abbess, and told her that she was still undergoing torments, but that the Virgin had promised to release her after a time. Ward

*See Mussafia, I, 28, note, and I, 22, n. 2. "Die 41 Erzählung wurde von G. Duplessis, und zwar mit Berücksichtigung des rhythmischen Baues, in der von ihm veranstalteten Ausgabe der *Miracles de N. D. de Chartres par J. Le Marchant* (Chartres, 1855) edirt; er entnahm sie einer Handschrift, welche damals im Besitze Monmerqué's war." See also Mussafia, *Studien*, V, 59.

adds: "In rhymed verse. It is also (printed as prose) in Pez, cap. 42."*

Initia Miraculorum, 515.

Mussafia, *Studien*, I, 30 (41); II, 24 (47); III, 18 (39); V, 60. Mielot, No. XVIII, p. XV. Kjellman, p. LXVI, LI, "Il y a de ce miracle deux variantes latines: l'une, rythmique, se trouve dans Pez et dans plusieurs autres grandes collections (Pez, 41, v. Mussafia, V, 59: cette version est imprimée par Duplessis, p. XXI): de ce récit il y a une traduction française dans le MS. 818, imprimée par Mussafia, V, 59." Villecourt, *Mirac.* XLI.

XLIII.

XLIII [Muss. XLII]. pp. 454-55. In hac metropoli, ut relatu probabilium virorum, etc., 104-799. Ward, II, 616 (37). Saturday. Rhapsody on the dedication of Saturday to the Virgin, containing allusions to some of her legends; followed by the tale how an image of the Virgin, in a church at Constantinople called "Lucerna", unveils itself miraculously every Friday at sunset, and veils itself again at vespers on Saturday. Ward adds: "In the Salisbury MS. and others the church is given the more correct name of "Blackerna", and the legend is attached to that of the Image insulted by a Jew, see the description of No. 28 of the present MS." Ward also cites the note in Warner's edition of Mielot, Introduction, p. XIV.

Initia Miraculorum, 104, 799.

Mussafia, *Studien*, I, 30 (42), 58 (36); II, 5 (29), 25 (67), 80 (3); III, 18 (40).

Text in Pfeiffer, *Marienlegenden*, 275. Mielot, No. XVI, p. XIV. Warner says: "Blachernae was a suburb of Constantinople, in which a church was built by the Emperor Leo the Great for the reception of a garment of the Virgin brought from Palestine, Nicephorus, *Hist. Eccl.* lib. XV, cap. 24. Baronius in his *Annales*, following the chroniclers Curopalata and Cedrenus, records under A. D. 1031 the discovery in Blachernae of an ancient picture of the Virgin which had remained concealed since the time of the iconoclast Emperor Constantine Coprony-

mus. The fact of this discovery, coupled with the epithet under which the Emperor was known, may have been the foundation of the whole story of the Jew and the picture."

XLIV.

XLIV. pp. 445-46. Quidam Monachus Sancti Blasii nomine Marcwardus, pius Religiosus, etc.

A monk of St. Blasius, while singing matins of the Virgin, sees on the altar a light like the moon gradually increasing in size. As the monk prolonged the service the light increased in size and when the service was ended the light was like a full moon, in which appeared the living image of the Mother of God.

Initia Miraculorum, 288, 1459.

Mussafia, *Studien*, I, 31 (46); III, 18 (43).

This concluding legend of Pez's collection is not found in the MS. containing the other forty-three legends, but was taken by Pez, as he says in a marginal note, from a MS. of the XIIIth century, "coenobii Ursinensis."

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I.

Title Page

Ven.

Agnetis Blannbekin,
Quae sub Rudolpho Habspurgico & Alberto I.
Austriacis Immpp. Wiennae floruit,
Vita,
et
Revelationes
Auctore
Anonymo Ord. FF. Min. è Celebri Conv.
S. Crucis Wiennensis, ejusdem Virg. Confess.

Accesit
Pothonis
Presbyteri & Monachi celeberr. Monast.
Prunveningensis, nunc Priflingensis, prope Ratisbonam,
Ord. S. B. qui seculo Christi XII claruit.

Liber
De Miraculis Sanctae
Dei Genitricis Mariae
Utrumque Opusculum ex MSS. Codd. primùm edidit
R. P. Bernardus Pez, Benedictinus & Bibliothecarius Mellicensis.

Viennae,
Apud Petrum Conrad Monath,
1731.

II.

Dedication

Abbatum Gemmae ac Styriae Delicio Reverendissimo, Perill. Ac Amplissimo D. D. Kiliano, Celeberr. Et Exempti Monasterii ad S. Lambertum et cellas B. M. V. Ord. S. Bened. Abbati Vigilantiss. Praeposito in Afflenz et Piber, Missionum Per Austriam, Styriam et Carinthiam Praefecto Perpetuo, Sac. Caes. Regiaeque Cathol. Majestatis Consiliario &c. &c.

Quod Litteraria Omnium Quidem Scientiarum et Disciplinarum Monumenta Maximi faciebat, Ipse Doctissimus Eruditissimusque Sed juxta Religiosissimus et Piissimus Ea sola suo sinu digna judicabat. Quae agerent De Arte Amandi Jesum et Mariam: Hanc Veterum Ejusedm [sic lege ejusdem] Argumenti Libellorum Bigam grati animi causa, Dum aliud quid Augustius, et tanto Nomine tantisque acceptis Beneficiis Dignius pararet, Dicavit.

P. B. P.

III.
Praefatio.

In Vitam & Revelationes Ven. Agnetis Blannbekin, ac in Pothonis Prunveningensis Librum de Miraculis Sanctae Dei Genetricis Mariae.

. . . . . .

VI. Quod generatim de omnibus peculiaribus piorum hominum visis & revelationibus ultimo loco monui, multo magis de *Pothonis* seu *Bothonis Libro Miraculorum Sanctae Dei Genitricis Mariae,* quem *Agnetis Vitae ac revelationibus* ob argumenti similitudinem adjungo, accipi velim. Fuit is Presbyter & Monachus celeberrimi & doctis viris ab ipsa origine sua clarissimi Monasterii Prunveningensis, hodie Priflingensis O. S. B. prope Ratisbonam circa annum Christi MCLII, ut testis est *Guilielmus Cave Histor. Litter. pag. 586, edit. Genevensis anni MDCCV,* ubi tamen eum post *Alexandrum Brasicanum* aliosque Scriptorum Ecclesiasticorum Nomenclatores male facit Monachum Monasterii *Prumiensis* in Dioecesi Tre- [14] verensi, id quod prolixe ac invicte demonstravi in *Dissertatione Isagog. ad Tom. I. Thesauri Anecdotorum Novissimi pag. XLII.* Ibidem plura *Pothonis* opera ex *Johannis Lapilli Libro de Scriptoribus Eccles.* nondum edito, recensui, inter quae tamen nihil adhuc typis exscriptum novi praeter *Libros V. de Statu domus Dei & unicum de Domo Sapientiae,* qui primum Hagenoae anno MDXXXII, in 8, ac deinde in Bibliothecis Patrum prodierunt.

VII. Ad scribendum hunc, quem prae manibus hic habemus, Librum, *Potho* jam canis obsitus & *senex* accessit, quod ipse de se testatur *Cap. 37,* in quo quandam *visionem de Sancta Maria vidisse se, & quasi de alieno scripsisse* memorat, ac insuper *plura de Matre misericordiae & ejus beneficiis, quae ante annos quadraginta circa eum gerebantur, referre dignum ducit.* Quae sane Auctoris de aetate sua ac propria experientia assertio non nihil tranquilliores ac securiores nos de fide eorum, quae refert, reddere possint, utut nonnulla profecto portentosa [p. 15] & supra fidem

posita videantur, cujusmodi ea sunt, quae *capite 36, & 40,* prolixe denarrat. Fuisse tamen hoc Opus jam inde ab Auctoris aetate passim in manibus & deliciis hominum, satis intelligitur ex magna vi ac multitudine manu descriptorum exemplorum, quae hodieque in Germaniae Bibliothecis a me conspecta sunt. Eundem hunc Librum *Eberhardus,* post medium seculum XII. Monachus, postea Abbas *Prunveningensis, Arnoldo,* erudito sodali suo commendavit cum precibus, ut eum amplius expoliret, ac elegantiore latinitate donaret. Rem *Arnoldus* ipse his verbis prodit in Praefatione ad *Librum suum Primum de Miraculis Sanctae Mariae Matris Domini,* ubi post pluscula sic *Eberhardum* alloquitur: *Antequam ergo secundum formam coelestis confessus praeparatio fieret sedis vestrae (siquidem aeque ad magna non pervenistis nisi per magnos labores, quemadmodum per multas tribulationes oportet introire in regnum Dei) cum nondum extendens manum* [p. 16] *Dominus apprehendit vos fluctuantem, ad me de miserationibus Matris misericordiae quaedam Capitula detulistis, eaque ut incudi redderem, & Librum inde eleganti stylo conficerem, supra posse meum exegistis.* Tum subdit: *Ego me debitorem & devotionis amico, & servitii Dominae non ignorans parui vestrae amicitiae, servivi Matri luminis, prout datum est desursum a Patre luminum. Commendatum ab amico, reddo non jam amico, verum Patri, verum Domino. Enimvero pro amico deinceps jam Patrem vocabo vos, & post vos ingredi non cessabo. Quin etiam Dominum meum Dominus vos constituit, & omnes Fratres meos vestrae servituti subjecit &c.* Jam vero *Capitula illa de miserationibis Matris misericordiae* nihil aliud, quam praesentem *Pothonis* Librum fuisse, certissimum est ex ipsius Arnoldi Opere, in quo nihil fere aliud legere est, quam quae in medium affert *Potho* Presbyter, totumque utriusque [p. 17] Operis discrimen in eo versatur, quod, quae perenni atque aequabili oratione hic exponit, ille Dialogo interlocutricibus *Maria & Martha* prosequatur, omnemque laborem suum in quatuor Libros partiatur: cujus quidem partitionis nullum apud Pothonem vestigium deprehenditur, id quod primus observavit olim Admodum Reverendus, Religiosiss. & Clariss. D. P. *Robertus Leeb,* Inclyti Monasterii S. Crucis in Austria Ord.

Cisterc. Professus & Bibliothecarius, nunc etiam merito suo maximo Reverendissimus, Perillustrissimus ac Amplissimus D. Dominus Abbas & Praesul, nostrorum studiorum amans, qui utriusque Operis apographum, sua pereleganti manu exaratum ex insigni membraneo suae Bibliothecae Codice, seculo XIII. haud inferiore, mecum perquam amanter communicavit, praetereaque accurate notavit, Arnoldianum Opus in Codice suo non nisi triginta sex priora *Pothonis* capita Dialogo explicare, atque ad illius calcem haec a veteri Librario moneri: *Hic praecisa est & amputata pars hujus ter-* [p. 18] *tii Libri, & quartus Liber ex toto subtractus est. Alibi quaeras, si poteris, hunc defectum. Nam hic omnino non invenies,* Haec Doctissimus Praesul de Arnoldi Opere, quatenus in Bibliotheca San-Crucensi extat. Pluribus tum de Arnoldo tum de Pothone, tum denique de aliis Monasterii Prifflingensis Scriptoribus brevi, si Deus faverit, in Bibliotheca Benedictina disputabimus.

IV.

Approbatio.

Nos Bertholdus, Dei & *Apostolicae Sedis* gratia, *Exempti Monasterii Mellicensis Ord. S. P. Bened. Abbas, facimus potestatem dilecto Nobis in Christo R. P. Bernardo Petz, ejusdem Nostri Monasterii Professo, Opusculum, cui titulus:* Vita & Revelationes Ven. Virginis Agnetis P [sic] lanbekin &c. Pothonis Presbyteri & Monachi Priflingensis Liber de Miraculis B. Mariae Virg. &c. *prius a duobus Nostris ad id deputatis Censoribus revisum & approbatum, typis commendandi. In quorum fidem praesentibus Sigillum nostrum appressimus, & manu propria subscripsimus. Actum Mellicii 3. Junii Anno 1730. (L. S.) Bertholdus Abbas Mellicensis.*

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*The Catch-word titles in English are taken from Ward; the German ones in parentheses are from Mussafia.

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OF

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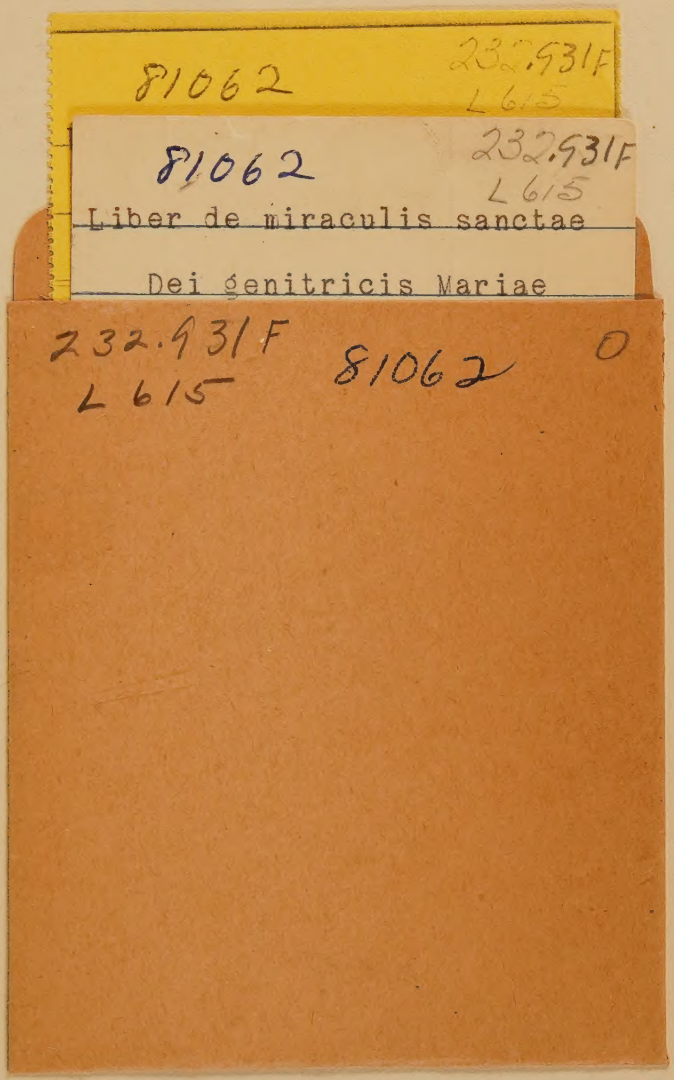
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